

£ 2.5.-

THE
SECOND AND LAST

part of Reasons for Refusall of Subscrip-
tion to the Booke of Common prayer, vnder

the hands of certaine Ministers of Deuon,

and Cornwall, as they were exhibited by

them to the right Reuerend Father in

God WILLIAM COTTON

Doct̃or of Diuinitie, and Lord

Bishop of Excester.

As also an APPENDIX, or Compendious

Briefe of all other Exceptions taken by others

against the Bookes of Communion, Homilies,

and Ordination, word for word, as it came to

the hands of an Honorable

Personage.

VVith an ANSVVERE to both at severall

times returned them in publike conference, and in diuerse

Sermons vpon occasion preached in the Cathedrall

Church of *Excester* by *Thomas Hutton* Bachiler

of Diuinitie, and Fellow of *S. Johns*

Colledge in Oxon.

Fuerant hortamenta, vt Deus, & Christus eius à popu-

lo in vnum conueniente pariter rogaretur: Nullus erat primitus

terror, Nemo viderat virgam, nemo custodiam:

Sola ut diximus fuerant hortamenta

Optatus Lib. Tertio.

L O N D O N.

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panie of Stationers. MDCXVI.

SECOND EDITION

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DAVID H. MCALPIN.



To the most Reuerend father in God
my very good Lord, the Lord Arch-
bishop his Grace, Primate, and
Metropolitan of all England.

Most Reuerend in Christ my
late trauiles in laboring other
of my fellow brethren their
godly, peaceable, quiet con-
tentment in such doubts as
their busie learning, and too
much paines hath vnneccessarily occasioned, I
began, and withall at once thought to haue fi-
nished, but since finding I haue but begun (for
somewhat remained, and that somewhat
much in their opinion, whose opinions goe
for articles of faith) much or little, such as it
is, I present vnto your *Graces* fauour: May it
stand with your good pleasure to take know-
ledge of my best affections, how deeply in-
debted to God his Church, the *Kings* most
excellent Maiestie, and your Honorable selfe
for your speciall fauours done me in the prime

The Epistle

Act. 7. 27.

of my studies after some few yeares spent in the Vniuersitie of Oxford, I shall take it for no small comfort, specially as the times now are, wherein like the daies of *Moses* that blessed peace maker, I am sure to receaue no small portion of grieve from them, whose vnderstanding I labour to reconcile vnto our forme of publike praiers. And were not that duetifull remembrance I haue of your auncient fauour, sufficient cause as I must and doe professe, it is farre more, then any seruice of mine can thoroughly recompence, yet your continuall, long, graue experience in this argument, your Reuerend, learned, great paines heretofore in the daies of our Renowned late Queene both by preaching and writing, as also in that late conference (where our now dread soueraigne Lord King *Iames* royally to the admiration of all there present moderated the controuersies then proposed) are effectuall motiues to imbolden me in the humble offer, which I make of this present treatise: Nor are all these the onely perswasive, though euery of them forcible inough, but the eminencie of your place, and highest prelacie, whereunto you are now called, farder exacteth of me submission of my

Dedicatorie.

my writings, because your greatest authoritie next after the Kings highnesse may in these Ecclesiasticall causes giue me best approbation. VVherefore be intreated to vouchsafe your gracious acceptance of a few lines; and what soeuer may be thought defectiue, I hartily craue it may no way impeach that fuller defence, with which our Church can make supplie, to whose most sacred iudgement I wholly commend my selfe. Now that God of power, who hath so mercifully appointed the times and seasons, in aduancing the throne of King *James* aboute the throne of *Queene Elizabeth*, be blessed and praised of vs all this day and for euer. So are mine and euery true harted subiect his vnfaigned thanks to Godward for roote and branch, for our King, *Queene*, their roiall progenie, with the high Court of Parliament, graue Senators, Reuerend Bishops, Honorable Iudges, our Worshipfull knights, & choicest Burgeesses so lately, so mightily, so miraculously preserued to the euerlasting shame of all mischieuous traitors, and to the incredible ioy of all them that truely feare God and the King. More it is my thoughts conceaue in this point: But remembring, as I pray to God in

heauen,

The Epistle, &c.

heaven, so I write to men on earth, I stay my
selfe for this time, Humblie beseeching your
Grace to pardon this my attempt, and to in-
terpret it (as I vnfeinedly intend it) the earnest
of greater, in deede (as the truth is) of all pos-
sible thankfulnesses.

Your *Graces* in all duty.

Thomas Hutton.



To my fellow brethren the ministers of Devonshire and
Cornwall, whose exceptions made against subscriptions
 follow farther to bee
examined.



According to my promise, I proceed and
 send the rest of that answer, which be-
 fore was intended: reuiew your grieuā
 ces with the seuerall defence annexed. It may be
 vpon examinatio of what you reprove & we
 maintaine, if you spare a little time to keep re-
 petitions with your selues, and read that ouer,
 which you did dislike, you wilbee of another
 mind. *Second thoughts are better then the first.* Con-
 sider what peril may come to the Church & to
 your selues, knowing that many of your con-
 gregation did not somuch admire your paines
 as they now heartily lament to see the so il be-
 stowed in vncharitablie taxing, what the
 wisdom, and zeale of our godlie auncients
 haue faithfullie penned. Drawe not blessed
 Macarius into enuie, *who if he haue done anie*
thing sharplie for preservation of godlie vnitie, it
may seeme light to the harme, which commeth by
needlesse opposition: Anie thing you should haue
done (as Dionysius Alexandrinus writeth to
Nouatian) rather then cause a rent in the Church
remembring, though you bee taken for right hand
and be called Presbiters, and seeme to preach
the

*Deuilius opo-
 li d'is opo-
 li d'is opo-*

*Inuidiam facit
 tis Macario quā
 si aliquid asperu-
 secus pro vni-
 te, leue videtur
 poterit dum vos
 pro dissensione,
 ere, Optat, lib.*

*Quiduis sacro-
 debuisse potius
 quam ecclesiam
 schismate scinda-
 re, Dionys. Alex-
 ad Nicen. apud
 Hieron. in Cata-*

*lo.
 Manus dextra
 er praebyter,
 Origen homily,
 7, in Iosue.*

*Si aliquid con-
tra ecclesiasti-
cam discipli-
nam ibat.
In Vno consen-
su ecclesia exi-
ciat dexteram
suam, &c.*

*Ductor Sutr. in
theologie sem-
blar, pag. 122.*

2. Tim. 2, 14.

the word of God, yet if you doe any thing against
the discipline of the Church, or rule of the Gospell,
the Church with one consent must cut you off being
their right hand and cast you from them. VVhich
seuere course some you know that (fauour the
discipline you stand for) took (in places where
it preuaileth) against others that were contra-
ry minded. For whē one Iohn Morellie disputed
in a certaine treatise that the wordes. *Tell the
Church* belonged not to the consistorie, his
booke was burnt, and the man excommuni-
cate. Two ministers at Geneva were deposed, and
banished for speaking against vsurie allowed
in that estate, and a third was glad to flie for
speaking against vnleauened bread. But fear-
ing the allegation of these examples may dis-
tast your liking of that, which I write, my
conclusion shalbe to you with the wordes of
Saint Paul to his scholler *Timothie* and in the
same manner I protest before the Lord that yee
strue not about words, which are good for nothing,
but to peruert the bearers, he might (vnder Aposto-
lical correctiō be it spokē) haue said which
peruert the readers. VVherefore intreating your
care, & diligence to bethink your selues better,
then you haue done, I cōmend you to God, &
to the grace of our Lord Iesus Christ, whose
holy spirit be with vs all. Amen.

To the Christian Reader.

NOtwithstanding that my becke-
lie and dailie vrgent occasions
scarcelye aford mee any laisure to
write much, specially in this kind,
yet because of a former promise
made, as also somewhat (I con-
fesse) was left vnanswered, I haue renewed these
paines for thysake (good Reader) whom I intreat, if
thou bee not partiall and vnlearned, to become an
indifferent iudge of the answere once here tofore and
now againe farther tendred. Would thou didst knowe
how painefull, and chargeable a worke it hath bene
vnto mee, surely then might I hope it will proue
thankworthie. Howsoeuer, thus farre I presume
of thy charitable Christian affection, whereunto thou
art dailie called vpon, by the operation of Gods spi-
rit in the ministrie of his worde, that I shall haue thy
praiers to him for mee. Other recompence I looke not
for, and lesse thy loue cannot yeeld mee. Through-
out the whole argument handled in this, and the for-
mer booke, I haue dealt with men of some learning,
and grauitie, to whome peraduenture in manie re-
spectes thou maiest thinke me far inferior, and I think
the same. But to the glorie of God be it spoken, & the
truth of the cause I vndertake, herein I well know, I
am nothing inferior. Yea did I spare my appeale to the
truth, for anie thing I see, they are compassed with
like

To the Christian Reader.

*Toleramus illas
sed tremimus
inter illas. Aug.
de Verb. dom.
serm. 5.*

like infirmities, as my selfe and others. So little cause haue they or others for them, to boast of their learning, zeale, integrity and painefulnesse, which is made their crest in the worlds blason of their commendable well doing. Such popular applause I alway suspected holding S. Austin his choise best, if anie must needes haue such applause, yet to feare and tremble, when they haue it. A danger which were the lesse if the vnitie of the Church and the saints were not injured thereby in prizing of one to the disgrace of manie others. But to leaue this to the effects better or worse, which may follow vpon it, I am to remember thee of one thing had like to haue escaped my memory, and so peraduenture thy knowledge: namely, whereas in the former part of our answer I set downe the Reasons for refusal of subscription al together, and after wardes in the handling did refer thee with this watchworde See their reasons &c. I haue chosen (as I thinke) a better course to set them, and their answer ioynly together, that in seeing one thou mayest see both, holding it lesse combersome to the Printer, and euery way more conuenient for thy selfe. Some other things there are, which I would giue thee notice of, but considering thou hast much to read, if thou read all (and I pray that thou so doe) it shall not bee amisse to abridge this preface. And therefore requesting thee to turne ouer a new leafe see the chapters and their contents in the Page following.

The Contents of the Chapters in this Booke and in the APPENDIX, which APPENDIX beginneth Pag 156. and so forward continueth to the end of this Booke.

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The Printer to the friendly Reader.

Hereafter in this booke Pag 156. followeth the APPENDIX or Compendious briefe which we cal *An Answer* to the additionals. Wherefore we intreat the good Reader to take enery Page after the 156. & so forward to be to that purpose; though we have not set down that same title in these expresse termes, nor now cannot wel, the Booke being as it was already finished before wee did remember our selues hereof.

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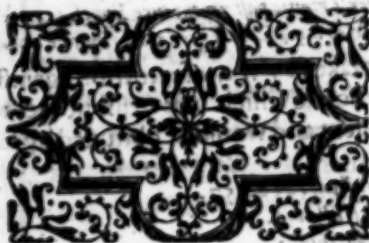
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The second and last part of the answer
to the Reasons for refusal
of Subscription.

Chap. 1. Of Buriall.

WE may not Subscribe, because we see not, how it may agree with the Scripture to commit the body of a notorious wicked man, dying without tokens of repentance to the earth, in sure and certaine hope of resurrection to eternall life.



Cause we see not, how exact and strict some are in their verbiage, they passe against what they imagine, not what they can prooue blame-worthy: we intreate them in the feare of the Lord, as they shall answer in that great day of accounts for false witness-bearing, that they shew vs in what line, lease, Page of the Communion

Booke, there is so much as one syllable of a wicked man, of a notorious wicked man, or impenitent person dying without tokens of Repentance. For the persons, of whom the Communion Booke speaketh are living, or dead: A living they are prayed for, the dead, God is prayed for: A living put in mind of Iesus Christ, and of themselves. Of Iesus Christ who is the resurrection and the life, &c. Of themselves, their originall, continuance, fall, and recovery. Originall from a vessell of much weakenesse, and therefore themselves not much better (Man that is borne of a woman) Continuance short, and sharpe: Short a tempest of daies, for he hath but a short time to live, Sharpe filled with paines and troubles: for it (is full of miseries) The fall like a flower (soone cut downe) The recovery in Christ in whom they shall be made alive.

For with their owne eyes they shall see their Redeemer. Wherefore the survivors at the grave in viewe of their owne estate, by a present spectacle of mortallitie presented to their eye, make their confession with a prayer, and then after followeth a thanksgiving. The confession with a prayer. In the midst of life we be in death, of whom may we seeke for succour, but of thee O Lord, which for our sinnes art iustly displeased? Yet O Lord God most holy, O Lord most mightie, O holy and most mercifull Saviour deliuer vs not into the bitter paines of eternall death. Then followeth a thanksgiving for the dead, who depart in the Lord, and in whom the soules of them that be elect, after they be deliuered from the burthen of their flesh, be in toy and felicitie. Thus it is for the dead, but commonly such as depart in the true faith of Christ, that they may haue their perfit consummation both in body and soule in eternall and euermore glory: For the dead, but those which rest in Christ, that at the generall resurrection in the last day they may be found acceptable in his sight, and receive the blessing, &c. In all which limitations, no word of a notorious wicked person dying without tokens of Repentance, But suppose that the Booke did require that the body of such a person should be interred, and committed to the earth, how appeareth it contrary unto Scripture? Doth Scripture any where forbid to commit the carcasie of a wicked man that is dead to the ground? Rather as was said of Iezabel *Bury him*, she was a Kings daughter, so may it well be said *Bury him*, or *her*, be they like Iezabel for wickednesse, yet bury them: for time was, their Christian profession made vs account them sanctified by the blood of the New Testament.

2 King, 9, 34

But is faith, In sure and certaine hope of the resurrection,

*Quando nos pro
dicamus. &c.
Nobis liquere
non potest, qui
ad Veritatis
agnitionem sumus*

When we preach the Gospell (saith *Marloras*) it cannot be manifest to vs, who will reach through to the acknowledging of the truth, and who will not, wherevpon it becommeth vs to thinke the Saluation of all, who doe heare the word of God. For we propose it indifferently to all,

as we are also commanded, that we preiudice none, specially in the worse part. For it is better & a more safe course to thinke well of bad persons, then of the good to iudge ill, vnlesse we fully see they are obstinate, stubbourne, and contumelious. And yet in such, or toward such we may not giue too hastie a sentence. Now as the Church of God in preaching the Gospell deliuereth it pell mell in the hearing of clea and reprobate, which directly pertaineth to the faithfull that loue and feare the Lord, so in giuing thanks to God for this, or that brother the Church intendeth his direction in generall for buriall of the dead, which in speciall belongeth to them, that die in the Lord. At whose sickness the Minister was either present, or not present: If present, by exhortation, conference, prayer, and all such good meanes he did labour the sick mans amendment, and therefore may well giue a comfortable testimony in the audience of his people: If absent and could not come, he is to bethinke himselfe, how farre forth the sick partie had profited in knowledge, and what hope he gaue thereof in health, sickness, or both: If some one he were that gaue no testimony at all, but liued a wretched life, and made a wretched end, as it may fall out sometimes, then must the Minister know the censures of the Church were exercised vpon him, or not: If not vpon him, he may be held a member of Christ his visible Church, till he be cut off, because all things must be done in order, and in their due place, neither till then neede the Minister take knowledge to the contrarie. For as once an honest man is euer presumed to be an honest man, till euidence come in against him, so once a member of Christ to be thought cuer after, till sentence be pronounced by those to whom Authority is committed. And if sentence be pronounced, but not reuered, or otherwise a man be taken in some notorious sinne of Treason, wilfully murdering, strangling, drowning himselfe, or the like, and good woofe made thereof, at such times this order for buriall of such a notorious, wicked person is not prescribed to any Minister, nor required of him,

The

The second part of the answer

The Minister must peremptorily affirme, that God hath taken the Soule, and will take it againe.

And if the spirifiter doe, it is no other necessitie, nor peremptorie affirmation, then is agreeable to Gods word. For be he a wicked, or a godly man that teach teacheth upon, indifferent it is in the forme of the prayer Booke, and no untruth either way, because God hath taken him of his great mercy, though not toward the reprobate, yet of his great mercy toward his Church, in disburdening the world of him. Some have thought, and more then thought it, for they have disputed the contrarie.

The soule of a wicked man God cannot be said to take unto him. For Luke 12. 20. This night shall they fetch away thy Soule (that is) the Devill, and his Angels shall.

The place misconstrued breeds a wrong conclusion. For first they that take &c. is a speech usual in the language of Hebrew, Greeke, Latine, and English: They say, they report, they give out, &c. When our meaning is no other, but in the definite indefinitely to be understood, not determining, who saith, or who reporteth, for that we cannot distinctly tell, only a generall report: it is like that of Paul It is generally said, that there is fornication, &c. So Luke 12. to whom much is given, of him they require much (that is) as the same Evangelist there in the same verse rendereth, it shall be required: Secondly to say (that by those words objected) the devill and his Angels are meant is to restraine it, and overstreighten the libertie of the observation. Whereas these words They shall fetch may well note any, whether men, Angels, devils, or other creatures of what kinde soever: And all to teach us, that all are to be feared, and are as well knowne to the Lord, as we are to one another, where being demanded Who it is that calleth, we answer it is I, and who it is that fetcheth his soule, it is they. They it is; Not one onely executioner of the Lord his wrath, but many, Sifera a noile in his temples: Semmacerib his owne bowels Adramelech and Sharezar: Herod his wommes: Egyptians frogs, lice,

Perunt, aiunt, predicant, clament,

μιλος ακριταλ

1 Cor. 6.

αιτηθουσι.

Luc 12. 48.

ζητηθισι.

Ibid.

Ioh. 12. 3

Iud. 4. 11

2. King. 19. 37.

lice, &c. A file in the uttermost parts of the floods, a Be in the lands of *Assur*. And what ministers of indignation can be wante for any exploits by death, that hath a mightie and strong host like a tempest of haile and a whirlewinde: that caueth the blood fall on the head of *Isaiah* and all his fathers house, that the house of *Isaiah* was neuer without some, that had running issues, or a Leper, or that leaneth on a staffe, or that doth fall on the sword, or that lacketh bread. So as what *Rab-sake* said for his Master is true of the Almightye How canst thou despise any Captaine of the least of my Masters seruants? The least of them (contemptible though they seeme) are able to take our life, and soule from vs, and yet at such times they come not without the Lord; yea what euer deadly arrest is made vpon any man, it is a *Capias* from the Lord. Be it deuill, or any tynp of the deuill, set so many they fetch away a wretched soule, yet God it is, who (greater then the Prince of this world) so commandeth and appointeth, and therefore to be held his action, and worke. As *Psalm* 78. 49. He did cast vpon them the fiercenesse of his anger, and indignation, and wrath, and vengeance by sending out of euill Angels. So that did we knowe (which we doe not) that such a day, such an houre, such a man a reprobate is to be buried, yet the words of Scripture allow vs to say, The Lord hath taken the soule of such a one. For the body is committed to the grave, & his Soule to God that gaue it. *Iob* maketh it plaine Chap. 37. in his demand what hope hath an hypocrite when he hath heaped vp riches, if God take away his Soule? In iudgement it is (we confesse) because a fearefull thing to fall into the hands of the liuing God,

Act. 12. 17.
Exod. 8. 4. 17.
16y. 3. 27.

Luc. 18. 2.

Sam. 3. 29.

1 King. 18. 24.

Psalms. 78. 49.

Eccles. 1. 7.

Iob. 17. 8.

Heb. 10. 31.

He must affirme him to be a deare brother.

And reason. For we are somewhat beholding to the received stile of our countrie, somewhat to humanitie, somewhat to our opinion and the outward appearance of a thing. In *Paul* his voyage the Partners thought that some countrie did approach vnto them: That was their opinion, such was the appearance, for in sailing the eye so informeth. Humanitie sometimes so tempereth a mans speech, as were it precisely censured,

16y. 3. 27.
Act. 17. 27.

red,

red, might peradventure be suspected for an untruth. Saint Austin writing to Macedonius giveth him in his letter the name of a good man, hereat Macedonius pausing, because there is none good but God, the answer is returned him by Saint Austin. In deede (quoth hee) looking vpon thy manners I called thee a good man, but you looking vpon the wordes of Christ say to your selfe there is none good but God: Which being a truth, (for the truth hath spoken it) yet would I not bee thought to haue spoken in a dissembling sort, and to contrarie (as it were) the Lord his owne wordes nor did the Lord himselfe contrarie his owne saying Luke. 6. *A good man out of the good treasure of the heart bringeth forth good things:* Afterwardes resolving the doubt hee sheweth that God of himselfe is singularlie good by himselfe, and unchangeable, but man is not so, and yet be there proueth withall, how man may be called good. So as euerie scripture enforced to lend the copple of a countenance for some notable objection must not detaine vs from using kinde termes of one another, or to one another, though happlie at the first catch, a deist witte may be thought to haue saide somewhat. Liberius Bishoppe of Rome in the daies of Constantius the Emperour became an Arrian, and as some histories write was not thought to haue reuoked his heresie and repented. Yet Saint Ambrose speaking of him nameth him not, but with greate reuerence. Time is (saith he) O holy sister to reuolue, and conouer the precepts of Liberius of blessed memorie &c. In the Greeke church the ancient fathers Epiphanius, & Basill doe the like: Epiphanius in this wise, Eustachius (saith hee) together with a manie Bishoppes went in embassie to blessed Liberius Bishoppe of Rome. Saint Basill hath these wordes Certaine things were proposed him by most blessed Liberius All these good men in their gracious hope call Liberius more then a deere brother though sometime liuing, and (as histories doe record) dying a profess Arrian, and in sure and certaine hope of resurrection to eternall life call him blessed of the Lord, the memory of his name blessed, yea himselfe a most blessed man: Vpon occasion of which wordes Paullus Junius obserueth in the monuments

*Ego quidem in
tunc mores tu
os appellauit te
Virum bonum,
sed tu intuent
Verba Christi
dic tibi ipse &c.
August. Maced.
epist. 14.
Quod cum Veru
sit hoc cum Veri
tas dixit &c.
Fallacia sentas
tione dixit. &c.
dominicis verbis
quasi contrari
us extitisse lib.
Nō enim et ipse
dominus contra
rus sibi loquun
tus est &c.
Nec arguitur con
uersus fuisse
ad fidem et puen
tentiam. Auctor
compilation.
Chronolog.
Tempus est hoc
at a memoria
Liberii precepta
reuolueret Am
brosius & Epiphanius.
lib. 3.
Ad Liberium
Beatum Roma
episcopum Gna
& Epiphanius.
heres. 75.
A beatissimo
Liberio &c.
Basileus. 74.
ad episcopos oc
cidentales.*

to the Reasons for refusal of Subscription.

moniments of antiquitie that it is a verie vsuall thing to call ^{maximus} the deade whether men or women by the name of blessed, ^{Beatus appell.} who though they liued blame-worthie yet by the duetie of ^{lari defunctos} charitie and humanitie are presumed by vs to bee receiued into grace and glorie. If the duetie of charitie, and ^{et c. quiescent.} humanitie binde vs so to speake, our church must bee re- ^{pate & uerunt} newed for taking this order for the deade, and others bet- ^{tam in gratiam} ter aduise, who not knowing to the contrarie the last estate ^{& gloria dei} of some particular persons, yet thwartinglie in opposition ^{recepti prasu-} will needs holde the contraries. But beside this received ^{mun tur chari-} practise, (if harder ppoofe neede) adde this herewith: our ble- ^{tatis ethumani} sed sauour calleth him, that had not on a wedding garment ^{tatis officio,} fellow, and *Abraham* namet h the glutton in hell Sonne: ^{san. con. Bellar.} He was not his sonne, nor the other hailefellow. ^{conuener.} For ^{3. Lib. 4. c. 9.} such fault therefore (as somethinke) to call a man Brother, ^{Math. 23. 12} deare brother. The phrase of our countrie, the guise of ciuill ^{Luc. 16. 17} conuersation, the outward appearance, the rule of charitie ^{tristis.} all iustifie this appellation, though a sharpe-sighted eye see it not, and a sharpedged dislike approue it not. Yet a bro- ^{Deut. 15. 12} ther 1. because of the same nation and people if a brother ¹ an *Hebrue* or *hebrue*. 2. because of the same kindred, ² so *Christ* taketh them for his brethren because of consanguini- ^{Ioh. 7. 3.} tie, though they did not belieue in him: He disclaimeth not the bond of nature though they knit not with him in the ³ bond of the spirit. 3. a brother sometimes because of the ^{1 Kings. 10. 1} same office *Ahab* and *Benhadad* call one the other so, be- ^{33.} cause they were both *Kings*. 4. a brother because some- ⁴ what somuch, or so little (as a man hath) is the image of ⁵ God: 5. a brother because of the same profession a bro- ^{1 Cor. 6. 6.} ther goeth to law with a brother. A wicked man is a bro- ^{Malus propter} ther saith *Saint Austin* euen for this, because of his out- ^{sacramenta} ward profession, and fellowship in the Sacrements, ^{communis} so manie of these waies one that dyeth may bee a brother, ^{frater sicut Aug.} a deare brother, how much rather may wee use the name, ^{breuius collat.} not knowing his finall and last end, as wee doe not, ^{3. c. 3.}

The second part of the answer

How can we say, In sure and certaine hope of resurrection to eternall life.

Such a sure and certaine hope it is, as in such a case needeth to relie vpon things apprehended in part, so is doth hope, receiuing his direction from the rules of Christian charitie, which otherwhiles kindly qualifieth, what knowledge would ouer severely censure. A sure and certaine hope of resurrection to eternall life in so many as doe beleue, which whether this or that particular person now to be interred, as we know not, so of our knowledge we speake not, but hoping in the rules of our Christian loue we make a fauourable construction such as (we nothing doubt) is most acceptable to God and men. One (saith Saint Austin) may thinke otherwise then truth hath, so he speake not otherwise then charitie hath,

*Potest fieri, Et
vobis aliud videtur
atque quam Veritas
habet, dum tamen ab
eo non aliud fit
atque quam charitas
habet epist.
15: Hieron.*

This is besides his knowledge.

Doth any one know to the contrary, and can so well skill of all the infallible tokens of an impenitent heart, which is no ordinarie knowledge, the Booke no more insozeeth him to vse every word in that precise manner there set downe, then to say a deere brother when it is a sister? And with as much reason men may urge this caull, as thus impertinently pretend that the Booke insozmeth vs to account a reprobate for an elect child of God. But at any time will a Minister vary from the standing rule, and order prescribed, let him consult episcopall authoritie to whom direction at such times belongeth, and from thence receiue warrant for his proceedings? And withall let him be of sure ground, that he speake according to knowledge, which bold ignorance cannot, yea let him see in his generall course that he giue not offence to others, and vaine vpon himselfe a needlesse hatred, as no other likelihood but he shall, vnieste at such times for that particular he be lawfully authorized, remembryng what Saint Austin aduertiseth, Not to despaire of any, be he neuer so bad, while his Soule is within him, And in his last gaspe, who art thou that iudgest
of

*De nullo quam
uis pessimo in
hac vita desperandum est.
Aug. Retract.
lib. 1. c. 9.*

to the Reasons for refusall of Subscription.

of his estate to be damned: Note (saith Hester Perkins) that this often befalleth reprobates to be esteemed christians and they are often like them, that none but Christ can discern thepe fro goates true christians from apparant. Therefore it is to bee thought far more besides a man his knowledge to denie, rather then it is to hope.

And it is against Gods word.

Whattsoeuer disagreeeth with Gods word deserteth to be condemned, but because in the misapplying it often falleth out we may be deceived, let a modest and temperat inquisition goe before that the iudgement giuen may proue sober, discrete, and sound, otherwise it is no better then curiously inquiring into other folkes their words and deedes not to amend, or commend them, but to nore and tax, and all this to please our corrupt mindes, and to get an opinion of much holinesse in comparison of others. This disease breaketh forth into a peruerse boldnesse with a supercilious high looks passing a sinister iudgement of that, which might better be interpreted. A vice some men labour of, that are enuious, some that are hypocrites, and some that are louers of themselues, and not they onely, but the better sort of men to, as Peter the Apostle in eating soode offered him of the Lord, whereupon it is noted That as we are fleshe, and ill minded, we more and more incline to the worse part. Against which a present helpe to settle and stay our iudgements, and to keepe a right measure, and order is, by iudging out of the word of God, bringing that iudgement (we thence make) to the rule of charitie, alway beginning at a mans owne selfe. Which it seemeth some men doe not, whose soongs are so slippant, what others know, and know not. For if they beganne with themselves, they would learne to esteeme of others better then themselves: In Gods graces that little, which is in others (though but little) they would prize, and make more of, then of their owne, contrarie wise in sinne and infirmities, that much which is in others, (much as it is) they would thinke nothing in comparison

Perkin. how far
a Reprobate
may go. Pag.
12. B.

*sed quia huius
pe hallucinatio
conuincit pra
cedat modestia
& placida in
quisitio, ut sa
uum sit, ac sa
brum iudicium
Cal. in Job. 5. 9.
10.*

*Curiose inqui
rere non est amen
des Eccl. 10. in
Matth. 7.
Sed uites, ribi
que vel probi
tatis opinionem
sua alius cōfusa
res, vel praua a
nimi oblectati
onem concules.
Ibid.*

*Superciliose de
re qualibet sint
suum seruum
iudicium, etiam
sua bonam par
tem accipi por
ras. Ibid.
Hoc Virio labor
ant partem in
mudi: partem hy
pocrita: partem
amantes sui.
Ibid.*

*Per morose (uimus) Quis maligui magis pendemus in suis fratribus. Id. Act. 10. 15. Qui iudi
cat ex verbo dei, Legem diuinam & iudicium suum ad charitatis regulam exigit, semper a seip
so initium faciens, Eccl. Ibid, Matth. 7. 1.*

1. Tim. 1. 15.

of their owne. In euill, iudging worst of our selues, like *Paul*, when hee reckoneth himselfe chiefe of all sinners: In good, holding it little to that, which others haue, and doe good with, more then wee, making this full account: *Durs* is a more greivous sinne, and what wee want in measure or waight, wee match at times for number. And so much is it the more hauius, as wee knowe more against our selues, then against another, and so much the more odious in the sight of God as *I*, or thou hast bene taught more, and condemned it more then others. Spirituall sinnes (sayeth one) are of greater fault, carnall of greater punishment. Such oddes their is twixt person and person, though one of lesse blemish in the eye of the world, then some other is. A man that takes his beginning at himselfe can haue small time to let his thoughts range a-broade, as if hee were all eye to looke forth, and noe heart to consider, what measure he meateth, shalbee measured backe vpon him. Thus a censurer rightlie fitted in iudging others, must see into Gods word, and beholding the truth in generall, feare, leass he bee ouer haste, and too quicke in making a particular applie of finall condemnation. Otherwhiles in deede

Spiritualia peccata sunt maioris culpe, carnalia maioris pena.

Licet sit interdū fluere sine doloratus qui cecidit &c. sed quia rarissime hoc accidit, &c. Calini. loh. 5. 36: Immenſa gratia sua diuinitas commendans, uosus exemplo ostendit, Luc. 6 non temere in quenquam ferendum est iudicium aternū iudicij, potius notari. Sicut ad bene sperandum flectit ibid:

wee may determin whether a man bee to bee doubted of, that is fallen, or whether any place bee for remedie: But because this hapneth very seldome, and God commending the infinite riches of his grace commandeth vs to bee mercifull *Luk. 6. 36*, iudgement of eternall death is not rashlie to bee past vpon anie: Rather let charitie binde vs to hope well. It is but sometimes, and seldome, and verie seldome: and sometimes or verie seldome ouerthroweth not a generall order of prayer, which for the most part holdeth, as the communion booke expresseth. Beside God commendeth the infinite riches of his grace, not his grace onely, but the riches thereof, nor the riches but the infinite riches of his grace in commanding vs to bee mercifull, as if either grace were wanting, or if present, it were in pouertie, and (that pouertie infinite) to bee streight laced towarde our brethren that departe hence. Again iudgement is a matter of iudgement and therefore not rashlie to bee pronounced, holue much lesse iudgement of eternall death: nor vpon any.

anie, in that hee sayeth anie, he tendereth euerie particular. Lastly in Crede of deeming the woꝛst, Maister Calvin his counsell is, that loue should take place to hope well, as if this did well become vs. And therefore in the large view a man takes of others, hee must boꝛrowe helpe from rules of charitie beleeuing all things, and hoping well of his neighbours estate to Godwarde by the profession the partie makes, speaking of him as of one towhome the Lord hath bought with a price (soz so Saint Peter doth in his 2. epistle: 2. Chapter and 1. verse) sanctified with the blood of the covenant, soz so both the Apostle, Heb. 6. and 10. Chapter, yet, notwithstanding such a one (thus charitable thought of) may in the ende receiue his portion with the deuill and his Angels.

Quod ait Apost. Heb. 6, & 10 de his qui malitia sanguinem Christi p:di. bus proterunt illis sanguine sudoris fuisse sanctificati: roserendum est ad iudicium charitatis, quia omnia credenda proxi- mi fidem ex professione estimas, sed interim non raro fallitur. Piscat. cūc. And. Schaafs Thes. 686 & 70

Gods worde Deut 29. 29. Secret things belong to the Lord our God, but the things reuealed vnto vs, and our children for euer, that wee may doe all the wordes of this law,

namely secrete things, which are not at all, nor in parte reuealed: True it is that a reprobate, and an elect child of God may be found alike in y^e manner of their last end: wee can goe noe farther then the outwarde appearance. VVee are not to pry into the secret iudgements of the Lorde, but that probable all borne of such as profess the Christian faith, wee doe vpon good cause presuppose are elected to eternall life. Not to bee inquired into, of vs, but probable, and vpon good groundes wee doe presuppose it &c. Woth our church with vs anie more? As it not to bee confest with teares, some die rauiug, blaspheming &c. Alacke at such times what should wee thinke, but as wee are taught in the preacher. All things fall out alike to him that seareth an oth, and to him that seareth it not. As soz those extremities mentioned, they arise manie times from occasion of some hidden melancholies, and frenzies, which oftenfall out in the paroxisme and burning fit, at what time the chollier shoots vp into the bꝛaine & so disturbing the spirits with

2. Pet. 2. 1. Heb. 10, & v. 6. Non est in oculis cultus dei iudicium nobis inquirendum, sed probabitur omnino ex professis Christianis: summo- nator ad vitam eternam electos meritis praesupponimus &c. 9. 19: Respon- sator: Bethabab 7 bel. 9. Ecclesiast. 9. 2;

their mobilitie make the head light, and gibbe. Some are blacke as a chymie stocke, yet noe argument of the wrath of God vpon the personne so disfigured. A reasonable cause may bee giuen for it, as proceeding from some hume, or putrefaction of the liuer, or some impostume. All these and a thousande moze depriue a man of health, of vse of his limes, of sense, memoize, vnderstanding, faith, consolation, yea life, and all, yet noe warrant for vs to hold such a man or woman damned. Rather keepe wee to our compasse of hope yea a

Facile est atque proclius malos odisse, quia mali sunt rarum autem et pium eosdem ipsos diligere quia homines sunt. Et si uul culpam in probes et natura eam approbes.

August: epist. 54.

Si desperata quorundam malitia et impietas non secus nobis apparet, ac si dominus eam digito monstraret non est quod cersemus. Co: Gal in loh 13, 16 a. quid Marlor. Sunt tales diuini iudicio relinquendi. Ibid.

sure and certayne hope, for hope maketh not ashamed. To hate an euill man because euill is noe hard matter (saith Saint Austin) but a rare thing, and vertuous to loue the same parties, because they are men, that so it may appeare wee doe both at once reprove their fault, and approue their nature. But if the desperate mallice, and impieties of any bee so euident, as if God did point with his finger to it, then is it not for vs to wrestle with his iust iudgement, as desiring to bee thought moze mercifull then hee.

And what of such? They are to be left to the iudgement of God. Wherein wee may note (if wee would leaue y^e forme prescribed in the communion booke,) manie a prouiso must bee

thought vpon: 1. It must bee wickednesse 2. not anie wickednesse at all aduentures but malice (that is) a malignant cankered minde of set purpose against that, which is good, for so is malice: 3. it must bee desperate past all hope, as who should say there is noe moze time remayning. All little inough to make experience (if at anie time) so indefinite the time is and vncertaine, whither God will call to repentance, in the turning of a hand, in a tricke, in the twinkling of an eye twist the bidge and the water, the cuppe and the lippe. Therefore it becommeth vs to bee wise that

wee giue not ouer our hope, as long as anie hope may possible bee conceived: 4. this wickednesse, malice, desperate wickednesse must bee euident, not surmised onely but apparant, certainly apparant, not by guesse but vpon sufficient warrant, for so it is, when God in his woode giueth et presse directio: Al which if the minister make conscience are so dangerous pointes, and so nicelie set, as wee will not ea-

like

Hee bee twought from a publicke course established. For if *di deus iniquis*
 God in sparing wicked and vile persons give them life, *et sceleris para*
 yea manie of them, whome hee well knoweth wil never *cendo usque vi-*
 repent, how much more should wee bee mercifull towards *eam largiendo.*
 them, that (peradventure) promise amendment, and whe- *Auguſt.*
 ther they make good their word or noe, wee cannot tell. In *epiſt. 54.*
 pointes of greater difficultie (then anie wee now handle) *Vtrū faciant*
 Austin advertiſeth thoſe of his time: Our brethren (ſayeth hee) *quod promittūt*
 are verie much mooved with profoundnes of questions in this *incerti ſumus,*
 kinde, who shoulde, if they did regarde their duetie bee *et c. ibid.*
 governed by them, that sit at the helme of authoritie. *Frates nostri*
 But wee may ſe to what paſſe men are now come, or r. r. r. ches *ſunt permoti*
 and ground cenſurers muddle with noe ſmall thinges, but the *profunditate*
 verie heigh of all, as children their estate at their entrance *quaſtionis, ſed*
 to the graine buried by baptiſme, and elders at their going into *regi debuerunt*
 the graine to bee laiſe bype in the earth: one comming into *gubernaculo*
 the woyle, the other going out, aſcending neither one nor *authoritatis.*
 other a good woyle, nor not ſo much as the name of brethren *Auguſt. de Verb.*
 deare brethren. I marvel it is that: *Apoſt. ſerm. 14.*
 Deut. 29, 29
 bids vs to hope well, becauſe election is the Lords ſecret, as
 if it did not condemne vs alſo well for ſuſpecting the woyle. All the
 good cometh by ſuch barbarous, rude, ſanadge opinions;
 is, it ſpreadeth ſtrange diſcipline it tems outwards behauiour,
 that, as if they had forgotten all humanitie, ſcarce yette now
 adapes a kinde ſalutation of God ſpede, or God deen. Turkes
 and infidels doe not thus, whoſe manner, (as our merchants
 know) is, *Alech ſalem;* whereunto the anſwere is, *ſalich ſa*
 To the peace and to the peale. The reaſon of this by *ibid. clauſ.*
 courſe (among ſome with vs) ariſeth from hence: for what *ſcrip. Verb.*
 knowe they, whither hee bee a byother or ſiſter, what knowe *Pax.*
 they where about hee goeth, and whither hee will? For
 ought they can tell hee may goe hill, ſcale, breake bypon
 ſome houſe. So that by this blinde reaſon it may ſeeme ſhould
 anie of this refined fraternitie ſuffer in bondes, and bee call in
 to priſon as an euill doer, or a buſie bodie, an other honeſt
 well meaning man hearing of it woulde in the bowels of his
 chriſtian tender affection pittie him much after this ſaſhon. *1. Pet. 4. 15.*
 Surelie ſuch a one in priſon, I holde him a verie godly man
 and

and one I dare say will change his opinion. And let others vpon what ground (I know not) be offended with him, I hold him the deare child of God, a brother in Christ, a deare brother, and in sure and certaine hope of his coming foorth, dare pawne all I am worth, and doe ingage my selfe with all thankfulnessse for enlarging his libertie. All this said, One should presently cast him this their position in Disputtie for a chokepeare. It is more then you know, And speake no more then you know. A good Christian must proue his sayings and doings out of Gods word, you cannot iustifie this your hope in Scripture, it speakes to the contrary: Secret things belong vnto the Lord. This is not reuealed, For it is a contingent. It may be so, and it may not be so, In a point so doubtfull as another mans arbitrarie will, dare you tell vs of a sure and certaine hope you haue concerning him? You are farre wide, and your iudgement is too peremptorie. A strange reproofe a man may say this is, and yet as strange as it is, the premisses are theirs, that obiect against the Communion Booke: we put but minors to them, and in the application make the absurditie of their doctrine more manifestly appeare. Thus much by the way. In a word for a mans last end, he stands and falls to the Lord. As for vs (at his burfall) we come forth as his brethren, not as his iudges, Remember we what St. Austin hath, The Lord appointeth me to lay out not to call in. And therefore our care must be to doe that, wherefore we come, namely in a decent manner to bury the dead, and to iudge charitable as in the Booke is ordained, rather then peremptorie to crosse it, as some would. Keepe we to our direction vntill we know the contrarie, and be we of a sure ground, that we know the contrary.

*De contingentibus
nemo nisi
Deus,*

*Erogatorem me
posuit deus non
exaltorem, lxx.
164.*

It notwithstanding Origens error, that saith All shall be saved,

Psalme 77.9.

Rom. ii. 32.

1 Cor. 4. 5.

It doth in deede as much, as *Psal. 77.* where the Prophet demaundeth. Hath God forgot to be mercifull? Hath he shut up his tender mercies in displeasure? or that *Rom. 11.* He hath shut up all in unbeliefe that he might haue mercie on all: or that, *1 Cor. 4.* Judge nothing before the time, &c. and then shall euery

every man haue praise of God. All which places, as they are not to be spunged out of Canonick scripture, because Origen deriued his error; thence, neither is their cause for this, though it so seeme in their corrupt vnderstanding, whose fault it is, mistaking it, as the vnlearned, and vnstable abused diuerse sentences in the writings of Saint Paul.

2. Pet. 3. 16;

This is, as it is in Esay. 5. to call good euill, and euill good.

Are all subiect to the woce there denounced by the Prophet, that of ignorance and infirmitie speake what they thinke, though by mispersuasion seduced: Are all vnder a curse, that sometimes raise vp their voice like a trumpet bidding battell to sinne, and yet anone after sound a retreat, and call for a parlie, hauing child, and child roundly, change their note, and wrap vp their dose in a sugarswete with some sentence as this: But we are perswaded better things of you, and such as accompany saluation, though we thus speake. Spake he of a reproofe, a curse, and burning, and yet makes vp his period with, But we are perswaded? &c. Heb. 6. 9. When many times (God be knoweth) the teachers perswasion had neede be strong, for in experience else, they will soone find the contrarie. And shall any one twit them with this of the Prophet Isay, that they call good euill, &c. Because otherwhiles their perswasion is greater then their prooffe: God forbid, vvas it the Prophet his meaning, or is it theirs, that thus dispute to hold plea against God: whom it pleaseth of his vnspokeable goodnesse, though we be euill, to call him selfe our heavenly Father, and they whose Father he is, are his children, and his children are those some which he nameth saying, A good man out of the treasure of his hart, &c. Well done good and faithfull seruant enter into thy master his joy. Are all vnder a curse, that talking of a stubborue people, stincknecked, & of vncircumcised harts and eares, whose Fathers resisted the holy Ghost, and their children heires of the same wickednes, a generation of murderers, persecutors, traitors to God & Christ? Yet for all this euill knowen vpon them, and by them, calleth them notwithstanding brethren and Fathers in the one name ascribing reuerence, in the other loue, in both (because of both) prayeth for them, yea for all their crosse, obstinate courses.

vsu hoc Genit
amibus comu
miser. Musculin
Isay. c. 5. 20.

Heb. 6. 9.

Luc. 6. 45.

Mat. 25. 21.
Ag. 7. 2.

courses in his presence that their hearts burst for anger, gnash their teeth, fret, grin, shout, all to pault him with stones, when he in the greatnesse of hope against hope prayeth for them. *Lord lay not this sinne to their charge.* What can be said more against the soame of thanksgiving intoynd in the booke, then may be (but fondly objected) against Saint Stephen his practise? They resisted the holy Ghost, yet that hindered not his prayer: Murderers and Traitors he calleth in civillitie & good manners Fathers and Brethren They were enemies to God and him, yet that diminisheth not his love: He set Christ before him for an example, who on the Crosse prayed for his enemies, though the Father forgave not all of them: for some died, and perished in their sinnes, and are under condemnation. And as prayers at such times for men (peradventure) out of order are not imputed for sinne, because they are made in love and charitie, so when a man giveth thanks to God for one, he takes his deare brother, it is not charged upon him for sinne, because of his love and charitable hope. And little is his love and lesse his hope, that will needs despair as denying him for a brother. All a man looeth is: He was deceived in giving thanks for one, with whom it sped not so well, and yet that it did not, he cannot absolutely say, nor positively determine which kinde of error beareth no action amongst men, but rather is a mothe to draw somewhat from men, who have not bene so kinde (as we well hoped) how much more may it, and shall it from God, all in good time. For not mere naturall pollicie, but a fruite of the spirit it is, of the two rather to save a man that becometh to die, then to condemne an innocent: and a more gracious worke to call one brother tomentes in hell (for so old Abraham) then set a negative in place of it, which must so be, if the contrarie pzeuall. And though it be said that a man given to lodge strangers may intertaine he knoweth not whom, yet that Apostolicall abuse shall stand, as a principle of Christian hospitalitie. Be not forgetfull to lodge Strangers for thereby some at unawares have received Angels into their house: So in like manner though it be said, that a Minister accustomed to bury the dead, in buriall giving thanks to God, may give thanks he knoweth not for whom, yet that Ecclesiastical

Peccarunt ad mortem & in peccato suo mortui sunt. &c. Mar. in 1. loh. 5, 16. Orationes non debito ordine facta ad multum nobis imputantur peccatum propter charitatem quam oramus ibid. Qui nil potest sperare de seors nihil.

Satius est reum absolueri, quam condemnare innocentem.

Ecclesiasticall direction may stand for a principle not dispoued.
 Bee not forgetful; nay knowe it your due tie in these and these
 wordes. In iure and certaine hope &c. For thereby at vna-
 uers, yea purposely, thanks giuing shalbe made for manie;
 that are heires of the promise, and who is not so in particular,
 neither they, nor any else can or dare boldly demonstrate. For
 such a one was in his life reputed a member of Gods church
 partaker of the holie word, and sacraments. And therefore this
 practise of ours is most consonant to christian religion. Speciallie
 being the ground of this hope is in that forme of buriall plainelie
 expessed videlicet. Thorough our Lord Iesus Christ. Here
 now it were time to conclude this point but that wee must let
 thee to understand (good reader) that these exceptions (we take)
 are not made so much against the wordes deliuered at the grave
 over the dead, as against this that we vse any wordes at al. Their
 communion booke exhibited to þ parliament forbiddeth any farther
 due tie to bee vsed, but onely the neighbours following the corpse
 to the grave, and there with a dumb shew turning it to the earth
 so leaue it without any admonition and consolation to the li-
 uing, or cōsoytable remembrance of þ dead. And this (forsooth)
 is done under a colour of remoouing superstition, so casting that
 holie custome which our church vseth in hir manifestation of þ
 christian hope which shee hath and then publisheth concerning
 the glorious resurrection of our bodies at the last day. But (God
 bee thanked) our practise is most commendable, employing the
 time of buriall in godly prayers, holisome instructions necessary
 consolation, and special meditations of our mortallitie with effe-
 ctuall motives leading vnto mortification: Others that would
 vary from this order haue onely these pretences for their best rea-
 sons. 1. The example of Geneva to warrantie them here-
 in, whose slender performance of this solemne due tie is noe suf-
 ficient rule to direct vs: 2. because their purpose is to winde
 the minister out from attendance vpon this office, and they can
 noe better way (it seemeth) redeeme his libertie, but by utter-
 ly disclaiming any such due tie as then to bee performed, whereas
 we would understand, why the minister may not aswell burie, as
 soyme in marriage; unless this may goe for a reason. The mi-
 nister of Geneva doeth the one and not the other: Hee marrieth,

but butteth not. Well. Retaine wee our irreproachable disci-
 pline in this kinde, had we noe church to some handes of sel-
 lowshippe with vs herein, as yet wee knowe we haue exam-
 ples both of elder and present churches: Greg. Nazian. wit-
 nessing of y^e holy man Basil witnesseth, how lamentations for him
 were so great as the Psalmes then sung were quite borne
 downe with mourning and heauines. Againe in another
 place comparing the government of Constantine with the ty-
 ranny of Iulia the Apostate and of their death: he, (that is) Con-
 stantine was brought with solemne publick prayses, and
 orations to the graue, and withall such complements, as
 wee christians thinke to honour a godlie translation, or
 death of godlie men. Anon after hee calleth the dueties then
 performed. A funerall recompence of Psalmes singing &c.
 S. Chrysostom of his time what are himnes (saith he)? Doe
 we not with them glorifie & thanke God, that at the last he
 hath crowned (our friend) gon hence now he is eased of his
 sore labours? Againe anon after. Consider what thou sing-
 est at such a time: Returne O my soule into thy rest, or that
 Psalmes I will not feare what man doth vnto mee. For
 these were the Psalmes of David it seemeth they sung in those
 dayes. As thus in the grecke church, so in the west churches
 the like manner was: for Tertullian sheweth that the deade
 were wont to be buried by the presbitters or ministers with pray-
 er: Origen vpon Iob, witnesseth that there was thanksgiving
 to God for the dead that they dyed in the faith and every one
 wished the like for himselfe that he might make the like godlie
 and peaceable ende. Saint Ierom noteth the like of the life and
 death of Paul, y^e whole companies of y^e city of Palestin came forth
 to his funeral, there were sung in course Psalmes in Heb, greek
 Latine, and Syriack, and in other places of his woorkes hee al-
 ledgeth a number of others. And Saint Austin also impleret, that
 his second sermon vpon the 103. Psalm was at some time
 Centur. 3. c. 6. call, wherefore he was diuine to abridge his speech & hee thort-
 pag. 138.
 Orig. in 3. lib. lib. lib. Totam sumus eius Palastinarum Gehu turba conuenit: hebreas, græcæ,
 Latino sermone psalmi in domino personabant. Hieron. in epist. ad Euloch. Pauca nos doce
 re temporis cogit angustia, quod mouit & charitas. Sessra acbere nos exquisi fidelis corporis
 solen na ob equum. August. con. 2, in Psal. 103. sub misso.

ness of the time sojourneth me to be briefe and the reason your long
knoweth, because we are to performe a solemne due to the
funerals of a faithfull bodie. In the counsell. 3. of Toledo
can. 21. They who by God are called out of this life must bee
brought to the grave with Psalmes onely, and the voyce of
singers. As for a funerall song which was commonly sung for
the deade, we utterly forbid. In the counsell of Colon,
Par. 7. c. 52. In burials and funerals the people must care
fullie be admonished of mortallity, and they which are present
must be roused up to recount with themselves, that they must
depart hence after the same manner. Among the Jewes, as other
olive Rabbins witness the fashion at buriall, hath beene and
is this: Before the corpe be delivered to the grave, certaine
points are recited by their auncesters written to this purpose
wherein the divine iustice is commended, and mens sinnes exag-
gerated, whereby they deserved death, and God is intreated so
to exercise his iustice, that withall bee forget not to be mercifull.
But these examples are (peradventure) out of date, and some la-
ter practise nearer home in our reformed churches will better
content some. These therefore bee the confessions of other churches
at this day. We utterly disallow al Churches, who neglecting
the bodies of the dead, or els tumbling them into the earth in a
most negligent & contemptuous sort never once mention a good
word of their dead. Heluet. confess. Again the church of Wit-
tenberg. c. 24. Love and charitie exhorteth at our handes to
with the dead al tranquillitie and happinesse in Christ: Besides
that wee must commende our dead to honest buriall so neare as
we can in regarde of the time, and of mens places and all to wit-
nesse the hope of the resurrection. Therefore iudge wee it espe-
ciall that in funerals those thinges be recited out of holy scrip-
ture and then published, as doe make for strengthening of faith
against the terrors of death, and to confirme our hope of the re-
surrection. But leaving this argument sufficiently handled so
farre forth as it concerneth other mens contradictions or our iust
defence, wee procede to the chap: following.

*quam vel Verbu bonum de defunctis facientes Heluet. conf. poster. c. 26 Sect. 6. Indicamus Vi-
le esse & in funeribus ea e sacris literis recitentur & explicentur, qua ad corroborandam
fidem in horror a mortis & ad confirmandam spem resurrectionis conducunt. Wittenberg, confes.
cap. 24, ibid. in hoc.*

Chap. 2.

We cannot Subscribe, Because we know not how it agreeth with Gods word to desire him to grant any thing, which our prayers dare not presume to aske.



Why ministering this doubt, are taken out of the Collect on the 12. Sunday after Trinitie. Almighty and everlasting God, which art alwaies more ready to heare then we to pray, and art wont to giue more then we desire or deserue, power downe vpon vs the abundance of thy mercy, forgiving vs those things, whereof our conscience is afraid, & giuing vnto vs that, which our prayers dare not presume to aske, &c. Hererin our kind-faults, and their abettors make plaine what they mislike, but what cause they haue so to doe they mention not. It saileth out very often that the minde of him who prayeth is otherwhiles much streightned, as thinking it doth not pray, when it doth, and forgetting how it dares while it complaineth that it dares not.

These words are contrary to another Collect read on the 23. Sunday after Trinitie. God our refuge and strength, which art the Author of all godlinesse, be ready to heare the deuout prayers of the Church, and graunt that those thinges, which we aske faithfully, we may obtaine effectually. To aske faithfully, & so aske doubtfully, are contrarie one to the other.

These two are no such extremities but for a time one troubleth the other, as heat and cold, when either of them is indifferently found in the same person, but with this difference that they are imputed to a severall beginning, the one of nature the other of grace, the one of flesh the other of the spirit. The flesh begetteth waivering, doubting, perplexed thoughts, and all from a law in the members rebelling against the law of the minde,

think, where the strife is like the fight twixt the house of *Saul*
 and the house of *David*, no day nor houre but giuing or taking
 a foile. His expectation goeth awoy in a dreame, and perisheth
 like an aboytie that thinks he can haue abundance of the one,
 and no touch of the other. For our Faith being vnperfite
 as it is, the very best beleues not so fully as they ought: But
 though we feele some spice of distrust in our selues, yet
 must we not be quite out of hart, as if we had no confi-
 dence at all. To begin this point somewhat higher and speake
 more thoroughly to it, and of it. First, they that contrarie our
 Comunion Booke must know, that the Collects are certaine
 dartings & quicke elaculations, such as the earnestest deuotion
 is well acquainted with, fittest to expresse the spirie thoughts of
 our Soule, when she is winged as a Dove in her flight toward
 beauen. The motions are diuersly raised & they diuersly fall, some-
 times as in a full sea our thoughts beare aloft, sometimes they are
 at a low ebbe, all a-mozt, dead and aloue in the twinking of
 an eye: sometimes as the Crow out of the Arke howering twixt
 heauen and earth, and as in a sicknesse a good day and a bad day
 interchangeably haue their entercourte, euer and anon so these
 haue some swaite in or other. Such are the spirituall apoplexies
 and traunces, whereinto the faithfull are cast, and yet like *Eu-*
tychus they draw life though inwardly, for a holy substance is
 in them, as in an Elme or an Oke, when they haue shed their
 leaues and (vnlesse clustring as they seme) the line is found in
 them. Destroy them not for their is a blessing. Subject they
 may be, and are vnto doubtings, hammerings, and the like,
 but overcome they are not. They stagger but sicke not, they
 may be, and are humbled in the sight of their owne sinne, but not
 destitute of all confidence in Gods mercies. Wherefore the cur-
 rant of their prayer in such a perplexed stile speaketh better
 things, then it pleaseth some to thinke. And as *Ierom* of *Moses*
 for loue vnto Christ would not haue Christ, so our Church
 in a childlike boldnesse, while it presumeth not to aske, maketh
 bold to aske. Secondly, they that knit these knots, and cast a
 mist before the Sunne, should consider what is the course of
 these euerrall Collects, how (commonly) they are a summary
 abridgement of some speciall matter handled in Epistle, or Co-
 lli.

Quamuis vide
antur hac duo
pugnare non
tamen est qui
non idem in se
experiat.
Maro in Marc.
9.24.
Quum uisquid
extes fides per-
scilla sequitur
ex parte nos esse
incredulos, ibid.
Etiam si in ur-
bis aliquam
diffidentia (pe-
cium sentiamus:
non tamé prop-
rea despendendū
esse animum
quasi nulla fidu-
cia donati su-
mus a domina-
Zench. de relig.
lib. 1. de diffiden-
Oraciones bre-
uissimas & rap-
tim quod amodo
si aculeas, Au-
gust. ad Probā
epist. 121.
Ad. 20. 102.
11ay. 6. 13.
ἀναπομπήν πο-
νείν ἡ ἐκ ἀπο-
μπήν.
2 Cor 4. 8.
Pro charitate
Christi nolite
habere Christū
Hieron. ad Al-
84. 9. 9.

spell, or both, as they know that buile themselves in a diligent observation of the particular contents in the Epistle appointed to be read that day: Saint Paul speaking of their dignitie that labour in the word sheweth the insufficiencie of man, yea of the chiefest euen the Apostles, that they, though they haue trust to godward through Christ, and so both themselves & their prayers dare much, yet are not sufficient of themselves to pray, because no prayer is without imployment of our thoughts wherein such weakenes they acknowledge, that whereas a man would take it for the easiest matter of a thousand to lend a spare thought upon occasion, they renounce all possibilitie: How then should their prayer dare presume to aske? For if they be able to any thing the same commeth of God: all this the Epistle compasseth: no sufficiencie how then may they dare? not daring how can they presume? neither daring, nor presuming a truth it is their prayers dare not presume. In the Gospell read the same day, the like may be marked out vnto vs. For the hitherto taken out of the Euangelist, sheweth, how certame of Decapolis brought vnto Christ a man that was deafe and stammered in his speech, and they all prayed our Saviour, that he would lay his hands on him, not mentioning, what they would haue cured, nor how, nor in what manner: As for the partie himselfe he was so farre from speaking (for the string of his toung was not vntied) and so farre from hearing for he was deafe, that if Christ had not become more ready to heare, then he to speake, and to graunt more, then his or their prayers did presume to aske, he might haue liued and died in his infirmitie. Whereupon our Church gathering brieue notes out of the Gospell (and the collection is warranted by the text) obserueth of Gods part it is meete to acknowledge, he is more ready to heare, then we to pray, and is wont to giue more then either wee desire or deserue, yea so gracious our God is, that he forgiveth vs, what our consciences may well be afraid of, namelye sinne, and giueth vs, what our prayers dare not to presume to aske (namely in tempoꝝ all blessings) such, and such, in this or that manner, at this, or that time, which our prayers dare not presume to aske in such speciall sort: 3. they should thinke as the candlelight is not fit helpe to finde out the day, but it

it alone selfe must shew it selfe, else we see it not: so a spirit,
and that a holy one, and that in like measure may best give
iudgement of prayers thus invited. Wherefore this considered,
we returne them what our Sauiour said of his Disciples, *Luk. 9. 37.*
They know not of what spirit they are. Had they such bused,
humbled, wounded consciences, as that seruant of God (who
soeuer in his meditation penned these Collects) they would soone
skill, how the pulse of such a prayer beateth and keepeth tune
very pleasingly in the eares of the Lord. For as a discord in
Musicke giueth a grace, and commendation to the song, so
these discords and iars in our petitions desirous to pray, and
yet not daring to pray, coming, returning, and making a
broken note, much pleaseth our Father, which is in heauen,
though they seeme to displease vs: *Why art thou cast downe O my* *Palm 42 5.*
Soule, why art thou disquieted within me, Hope in the Lord, for I
will yet give him thanks for the helpe of his presence. The like dis- *Egrederet ani-*
pute of and on Saint Ierom written Hilariion had. *ma mea quid te*
my Soule what fearest thou: goe forth why tremblest thou? *mei, egredere*
Almost 70. yeares hast thou serued Christ, and dost thou feare *quid trepidat,*
death: Such wondering affections like Pauls ship caught be- *70. prope annis*
twixtweene two seas, when the forepart stricke, and the hinder part *seruasti Christo*
was broken, and yet the passengers safe. These streights *et mortem ti-*
they fall into, that fall to prayer, and (what Saint Paul said of *mei Hieron. de*
life and death) they are difficulties the faithfull are streightned *Hilari.*
with. The presence of his Ghaelestie to whom they pray, the *Act. 27. 41.*
guiltienesse of their sinne, the rigour of the law, the multitude *εὐρυχωρίας ἵνα*
of their wants, some bid the pray for mercy abundance of mer- *τῶν δυν.*
cie, as if a little would not serue but abundance must be pot- *Philip. 1. 23.*
red downe, some againe (to their thinking) so bid them to pray,
and demand how they dare presume, and so both waies their
speech saoureth of confidence, and infirmitie. Such mixture is
alwaies in our petitions, because such mixture is in our selues,
flesh and not all spirite, some distrust, and not all fulnes of faith,
sometime a feeling that we beleue, sometime complaininge
that we doe not beleue the tongue of our ballance bearing so
doubtfull, doubtfull it is, which scale will preuaile, & yet the bet-
ter in the end preuaileth. For thorough strich it goeth, cometh,
ouercometh, and overcoming triumpheth, triumphing concludes
death

beth, and the conclusion is through our Lord Iesus Christ, so
 as in the same sentence the fall of the leaf, and a spring againe,
 fire in the ashes and stirred up againe: A little faith appeareth
 not with the soonest, but like fruit in the bud, whence his na-
 ture and substance is, so coucheth, and so is preserved. Thus
 it fluttereth twitt daring and not daring praying and not
 praying because it would haue abundance of mercie, and yet
 fincketh wants in the petition. This striving in the womb of the
 same collect argueth the life of faith rather quickened then dying,
 springing then falling, so faultlesse it is, if all be well considered.
 For as Rebecca when she felt the twins in her womb (though
 it pained hir yet) thereby knew, she had conceived, and that the
 childre were aloue, so they who are brought upon their knees, find-
 ing the maiestie of God infinite, his iustice strict, his knowledge
 searching the reines, his holnesse such, as Angels are not pure
 in his sight, and what themselves are on the other side, their
 basenesse odious, their ignorance blockish, their sinnes abomi-
 nable, their wants lamentable, (at what time notwithstanding
 they conceiue comfort, for els could they not pray) are souly abasht
 and dejected, as professing they dare not aske somethings at
 the hand of the almighty. Which to like effect we finde: as if
 an honest good heart laying open his estate in moze wordes
 would be thus understood. Whereas our prayers, by which we
 craue that thou powere do vnto the abundance of thy mercies
 are thorough the want of a most holie faith overlaid with un-
 speakable imperfections, such as stre them out in the way to hea-
 ven, ther efoze we pray the O Lord with al other transgressions
 forgive vs euen our prayers, whereof our conscience guiltie as it
 is (& they are so stained as they are) presumeth not nor dareth
 presum: to aske, what other wise it would, and at other times
 doth, when moze comforted then now it is, thou well knowest
 O almighty God the petitions of them that aske in thy sons
 name, we beseech the mercifully to incline thine eares to
 vs, that haue made now our praiers and supplications vnto
 thee, and graunt that these things which we haue faithfully
 asked according to thy will, may effectually be obtained to
 the reliefe of our necessity & to the setting forth of thy glo-
 ry &c. Thus a faithfule soule in praiere sotime raised & anon
 dejected

Collect 23 sun:
 after Trinitie
 and after the
 Communion
 at dismissing
 of the Con-
 gregation.

defected to resting to God as did Jacob in his conflict with *h* Angel. diuinely tuneth the phrase of his troubled spirit & not with standing a supposed discord keepeth measure & concord with faith and with the holy scripture. But when men set their wits vpon the tenter to reach out their objections, and to deale as if they had to deale with Beuis of Southhampton, thinking noe more reuerently of the humble, dueitfull, bashfull, modest, low and lowly speeches proceeding from a broken heart, thence it is, they make a doubt where no doubting is: if the same minde were in them, as becometh censurers of the prayers of the church, those irreprouable collectis would haue greater commendation, then be thought a stumbling block of offence, as they are. Take we example from *Iob*, *Abraham*, and *Salomon*. Holle *Iob*, of whose scripture giueth testimony, that he was an upright iust man, one that feared God, and eschewed euill confesseth of himselfe though he were iust he could not answer, but would make supplications to his iudge, holding it more fit to leaue wrangling, disputing, boasting, for these wil obtaine naught, but praying zealously, behauiing himselfe submissly he may find fauour at *h* Lords hand, yea were he iust, his owne mouth would condemn him, were he perfit the Lord could iudge him wicked, because none is innocēt, whē God iudgeth, & he it is, that knoweth vs better thē we our selues, & seeth such sins, as we neuer think for. Accordingly whereunto *h*. Bernard speaketh I doe not wholly belieue my selfe, nor my own conscience, for it can not comprehend me all, neither can he iudge of the whole that heareth not the whole. Anon after, God heareth in the hart of him, that he thinketh, which a mans own selfe heareth not: yea were *Iob* righteous, yet should he be ashamed with *h* brightnes of God his maiestie, that he should not know himselfe. We see how the look of a Prince dasheth his subiect out of countenance & therefo; much rather may the presence of *h* Lord (who is a dreadfull God clothed with unspeakable maiesty, as with a garment, whose glozy surpasseth *h* brightnes of al the lights in heaue) astonish *h* biased conscience of *Iob* who knew, if he should wash himselfe with snow water & purge his hands most cleane, yet should God dip him in *h* pit, & his owne cloths would make him uncleane. For God is not a man, *h* he should answer him, if they

Genes. 32.24.

Iob 1.1.c.9.15
Altercando, dis-
ceptando, glori-
ando, nihil corā
des obtinimus
Lanater. *Ibid*.
Deo indicante,
nemo in suis est
ipso maius quam
nos ipsi mouet
quales sumus, et
videt peccatum
ubi nos nullum
animaduerti-
mus. *Ibid*. 20.
Nō ex toto cre-
do me, vel ipsi cō
scientia mea,
quippe cum nō
ipso quidem
queat me com-
prehendere totū
neque iudicare
potest de toto,
qui totum non
audit, Bernard.
epist. 42.
Audit deus in
corde cogitantis
quod non audit
vel ipse, qui co-
gitat. *Ibid*.
Licet integerrimus
essem tamē
ad te vulgus
maiestatis eius
confermaret,
ut de me ipso nō
hāc scirem. Lan-
uater in *Iob*. 9.
should 21.

Iob: 9:30,31.

*Non oblitus e-
rat Abraham se
se anima imor-
tali pradtum
esse sed quod
maxima contem-
ptibile est eligit
qui se communi-
mitate exina-
miat. Luth. in
Genes. 18:27.
Quo propius
ad deum accet-
sit eo melius sen-
sit, quam mis-
eratus est abiecti
hominum con-
ditio. Solus est
animi dei fulgor
qui homines
stultos & ebria-
sui fiducia exu-
tiis pudore con-
fundit, & peni-
tur humilias. Iob
Non debemus
ipudentes esse ad
petendum quid
libet sed pudore
seruare ac vere
cordiam. Musc.
Ibid.
Pro. 18:14.
c. 14. 16.*

should strine in iudgement. All which sentences debasing him dis-
couer the true estate of an humble soule, who vpon due examina-
tion made, saith in effect as a troubled conscience in this collect,
that dareth not presume to aske, & yet would gladly haue what
it standeth in neede of. The like may be obserued in Abraham the
father of all the faithfull, who in his communication with God &
prayer to him for Sodome, ministrerth to our edification these ex-
cellent notes. First he confesseth he was dust and ashes, not for-
getting he had a liuing soule, but chusing the most contemp-
tible things, & emptying himselfe of al other things whēce
he might Glory: so y faithful saying in their prayers they dare
not presume, proueth not they want al confidence in God his fa-
therly loue, but chouse rather to lay open their abiect and distressed
conditio. Secondly it is to be obserued in Abraham The nearer
a man draweth vnto God, the more feeling he hath how
miserable & wretched mans estate is. For the onely bright-
nes of the Lord his glory it is, that putteth to shame & truly
hūbleth men, so as they are stript of al foolish confidence in
themselves, wherewith comonly they are besotted & flarke
drūk. Thirdly in these words: let not my Lord be angry y I speak
et. And 3.2. Let not my Lord now be angry, & I will speake but
this once: he praieth to turne away y Lord his wrath, & so mak-
eth his petition acceptable by his humble sute, teaching vs withal,
how we must not be saucy nor impudēt to aske any thing at
al aduēturs, but to preserue shamefastnes & bashful modesty
when we pray to God. And what els doth y collect in these words
forgetting vs those things wherēof our conscience is afraid, & gi-
uing vnto vs, y which our prayers dare not presume to ask, which
foyme of prayer is very agreeable to y place. Pro. 28. Blessed is y
man y feareth alway, meaning is wary, and of a tender conscience
loth to do or say, yea euen in prayer y least thing that may offend
God, as y other branch of y verse, & the 16. of the 14. Chap. suf-
ficiently proueth. This is certaine he y neuer doubted of his sal-
uatio after he was called to y knowledge of God in christ, y man
neuer rightly beleued, for he which beleueth in y truth (of a truth)
seeleth many want s & doubts like a sound man after a recovery
frō an ague seeleth many grūdgings of that diseale, which if he
had no health, nor life he could not seele at al. Let men please them
selves,

selues, & are disposed to thwart this truth, what Tully spake of Metrodorus sitteth the wcl. They say so to others, but not to theselues. Fourthly we are to mark in whose name these prayers are offered not for the minister himselfe onely, or some few, & have profited in the waies of godlines, & may be thought to haue a greater measure of grace, but for the most, who commonly are the weakest, & but lately peard in the soule of christ, tender lambs they must needs tremble hearing, as they do the Lions, such as Abraham, & Job behauing theselues in fearefull & bathful manner. Wncly he that knoweth not what belongeth thereto, wil thinke all this a great deale more the needs. But if we will obserue what is giuen euery one, it wil easily appere the fewest haue an excellent faith a very few an indifferēt faith, & the most are they, that haue the least measure of faith. Should a nurse be lipping to the babe on his knee, another that stands by knoweth not the reason. It is sufficient that she doth. Our brethren think we do in repeating this straine what belongeth vs not, we answer. Let alone now. For it wil belongeth vs to fulfill al humility, & if any be vile in his owne eyes vpon true repentance for sin, he will thinke of himselfe more vildely the all this cometh to, resolving the more a man is ashamed of himselfe, & hartily sorrowful, & more be profiteth in his course of repentance. Wd we not know more sin of presumption the are guilty of faultes humility, & come to the Lord like hailefellowes wel met, rather the smitten with a holy feare, such clauses as these might otherwhiles be spared. But most of vs in our hearts know the contrarie. And were we (as some thinke) they may be bold and confident, it is for vs to haue a lively touch for sin. No man but the lesse be prisseth himselfe in his owne eyes, the more he pleaseth the Lord, who giueth grace to the lowly. And though it may seem the speech of a bastardly conscience, yet vnto who wil the Lord looke, but vnto him that is poore and of a contrite spirite, and troubleth at his wordes: Say a sonne may be bold, and wee wil not say other wise, yet a father liketh his son neuer a whit the worse, if he make not alway so bould as the father would haue him. That made Saint Paul vse this course. Sanctified he was from his mothers wombe, yet he held himselfe chiefe of all sinners, in regarde what hee once was, though it were forgiven him. And hee

Affermans tibi non sibi Cicero de aminatione

Pauissimos esse qui excellenti si de possant, pauis esse medicos plurimos autem mensura exigua esse prodicos.

Marc. y. 24.

Tristitia & pudor sunt comi iuncta semper, ubi est vera peccati agnitio. Quod sic cognoscere velimus an in penitentia profecerimus, videamus an pra oculis ipsos duos affectus habeamus. Cal. Luc. 18 13.

Isay. 66. 5.

Galat. 3. 5.

1. Tim. 3. 15.

Eph. 6, 18. 19.

that praised for *Corinth, Ephesus, & the like*, beggeth prayers at their hands like *Lazarus*, & begged crums at a rich mans table. Pray for all saints & for mee, As if he were no saint, or as if he still ran in his mynd, how hee had bene a persecutor of the church of God. Which kinde of thoughts hauing their course, & recourse in prayer are a damp, & if not (as they cannot quite) put out the light of our hope, yet they dim, & calm the heat of our confidence, that it be not more hardie then is expedient.

Forgiuing vs those things, whereof our conscience is afraid.

This clause may stand vncontrold. For is not forgiveness the remission of sin, & hath not our conscience good cause to be afraid of sin, doing that which God seuerely forbiddeth, omitting that which he strictly commandeth, negligently performing his best duties, we should intende: Can it be other, but that our conscience may well feare, til it be released, when it calleth to mind ether wherein, or against whom the offence is committed: All herein, namely in prayer so it is many times, as diuerse of his ancient witnesses. St. Austin with griefe confesseth seeing our hart (saith he) is a little bold, or seat or conceit of such things (he spake of toying thoughts a little before) & carrieth after it whole troupes of plenteous vanity, hence is it that our prayers are often interrupted, & troubled & that in thy presence O Lord, while with his voice of our heart we apply our selues to thy eare, I know not how so great a seruice is cut off in his very entrance by trisling thoughts rushing in vpon vs. St. Ierom witnesseth his like, when I am at my prayers (I should thus & thus lament my sins & intreat my sinis our) very often one while I am ether walking in our gallerys or casting vp my accounts, or caried away with filthy thoughts or doing those things, which a man should blush to name. All this striketh the conscience with feare & shame, so do they more, when we consider before whom, & vnto whom it is, our supplications are directed. In time of prayer we must entreat, saith Barnard the court of heauen, euen that very court wherein the king of heauen sitteth on his throne, attended vpon with an vnspcakable armie of blessed spirits, & therefor with great reuerence, with great feare with great humility should a vile contemptible little frog, crawling out of a marsh come before him, how feareful

*Copiosa Vanitas
sui cateruas
August. confess.
lib. 10. c. 35.
Irruentibus nu-
gatoriis cogita-
tionibus &c.
Ibid.
Abductus turpi
cogitatione etiam
qua dictu eras
descenda sunt
gers. Heiron.
diai. aduers.
Luciferia.
Quanta cura re-
uerentia, quanta
timore quanta
illuc humilitate
accedere debet
a palatio sua
procedens repens
annuncula Vi-
lis, quam tre-
met undus, sup-
plex & sollicitus
Bern. de 4 modis
orandi.*

fearfull how suppliant how humble, & carefull, wholly, heartily thoroughly intentiue on the maiestie of his glory in the presence of his Angels, in the counsell of the iust can such a habberdehoy dare to stand or shew his face.

*affertare potes
rit humuncio
ibid.*

Gining vs those things which our prayers dare not presume to aske.

Neither dare they presume to aske. For why should they? and yet God giueth vs, what we neede, else we might perishe both here, and hereafter. There are (saith Bernard) that thinke because they pray, that God is indebted to them. Peradventure also eternall life some seeke for not in humilitie, but in speciall trust, they haue of their owne merits. Upon like occasion it seemeth Saint Austin giueth like counsell: Presume not of thy owne worke or prayer, but of the fauour of Christ. Accordingly our Church speaketh here, and in the Collect after the offertorie, where it saith, for our vnworthinesse we dare not, &c. A phrase we dare adventure vned by ancient and late writers. One of each for example. S. Austin of old and Iosias Simler of late time. Saint Austin writeth that God furnished Constantine the Emperour after his conuersion with so great earthly blessings, as no man else may dare to wish the like. A wish every man knoweth is far lesse then a prayer. If sometimes God bestow somethings, as no man dare to wish for the like, what reason is there, but we may acknowledge, God giueth somewhat which our prayers dare not presume to aske: Iosias Simler in his Oration vpon Peter Martir his death toward his conclusion maketh this prayer. Graunt vnto vs O most gracious good Father, if not another Martir and such a one we ought hardly so much, as to pray for, yet at the least, &c. Where it appeareth how the excellencie of God his gifts so raiseth the mind of an humble sinner, that in the fulnesse of admiration astonished with the Lord his singular merite, and on the other side with his owne lothsome vilenesse, he plainly confesseth his prayer dareth not aske what the Almighty notwithstanding giueth for his Sonne Christ. In which sense any equall Reader shall doe well to thinke our Booke vseth it, if he doe well bethinke him, how he must not speake against the light of his owne hart.

*Sed & vitam
aeternam fortas
si aliqui non
in humilitate
quarunt, sed
tantum in fide
meritorum
Idem. Serm. 5.
de Quadrag.
Presume non
de operatione
aut oratione
tua. sed de gra
tia Christi.
Aug. serm. 28.
de Verb. dom.
Constantinus
imperatorum
tantis peruenit
impleuit mun
eribus, quanta op
tate nullus au
deret. August.
de Cinit. des. lib
5. c. 25.
Quandoquidē
vix potere debe
mus. &c. Iosias
Simler. in obi
tum. P. Mar
tyris.*

These are directly against the word and true faith, Heb. 10. 19. By the blood of Iesus we may be bold to enter into the holy place. And verse 22. Let vs draw neare with a true hart in assurance of faith, &c. And Heb. 4. 16. Let vs goe boldly to the throne of the grace. These places are directly against doubting, and slavish feare: Ergo not to be. Subscribed unto.

Be they, and euer may they be places directly against doubting, and slavish feare. Such doubting as is a slavish feare we admit not, because the assurance of our faith doth not: yet our knowledge in Scripture teacheth thus much, that Faith is beholding unto feare, both in h^r entrance, and afterwards in the growth. In the entrance, when she takes possession of our harts. For the iudgements of God and the terrors of the law in humbling vs, are a Schoole-master unto Christ, and after too, when we many times are likely to play the wantons, and thinke our estate like mount Sion that cannot be mooved, so as a hat is said of Faith and Charitie is a true saying of assurance and feare. They are better distinguished in our Bookes, then in our persons. Much there is in vs of the flesh, that is regenerate, though like a begger still mending his clothe, we make by the breaches by daily repentance. At the entrance how it worketh may appeare by a similitude taken from a sempsters worke, who whither Doreas, or some other drawing her needle in & out bringeth the silke after. The needle cometh and goeth, the silke stayeth and maketh a garment of needle-worke, yea it maketh a samplar for many peares, though the needle break, or be lost, or the partie dead: So is it in feare. The worke begun, the point maketh an entrance, after which the mercies of God as soft as silke follow, and stay to make by a garment to put on, where no needle is now, but once was, so no shew of feare to fore, but the effect of it may be seene in the euill not of punishment, but of firme, which as certainly draweth on punishment, as Abaz diall in a Summe-shine day casts his shadow. Farre wide he is (saith Bernard) that doth so hille the foote of Gods mercie that he doth not heede the foote of his iulice, as

*Fides et charitas bene diffinitur
quoniam in libris
sed mali in moribus.*

AA 9.38.

*Oculatur misere
cordia pedem
Et pedem iudicii
non attendat
Ber. serm de S.
Maria.*

If he were a Father and not a Lord. If a Father where is his love, if a Lord, where is his feare? *Malach. 1. 6.*

By the blood of Iesus we may be bold to enter into the holy place.

Heb. 10. 19. The Author sheweth all ceremonies have an ende in Christ, and where in time of the law people might not enter into the Sanctuary, but must, and did stand without: now we may enter into heaven it selfe whereof the Sanctuary was a type. Such boldnesse we have to Godward thorough Christ his blood.

Let us goe boldly to the throne, &c. *Heb. 4. 16.*

That is, Let vs not sticke, and be doubtfull in seeking after other mediators, as if he alone were not sufficient. Such wavering, and uncertaintie propending to invocation of Angels, or Saints (as if there were not a God in Israel) our Church is no lesse vehement in prosecuting for erroneous doctrine, then any other Church prayeth be God. What doe these places *Heb. 10.* and the fourth Chapter move discredit the use of this strain (whereof our consciences are afraid) then Master Calvin, who speaking of the Publican his unstained humiliation writeth, that God will not be intreated of any, but those who in a trembling manner, flye to his mercie? Where this fourth to the Hebrewes hath, Let vs goe boldly, this author writeth tremblingly, yet will not we sendy intyre him so much, as these doe twrong our Church with taunts, & reproches saying, It is against the word, It is against true faith, &c. A doubting which proceeds of infidelitie may be thought so, but not that doubting, which ariseth from admiration, like that in *Iosel 2.* who knoweth whether God will turne & leaze a blessing? Which wordes carry a doubt in sound, but in effect imply a sound affirmation, and are most apt for repentance to speake with, because they include a sense of sinne, & yet withall some hope to speed. Not amisse observed by S. Ierome mens doubting otherwhiles maketh the more earnestly penitent. And it may well so be. For if doubting be the mother of

inquire

Populi aditus in visibilem actum arius prohibet. Marlor. ibid. Non symbolice tantum, sed re ipsa ingressus in calum. ibid.

Christi sacerdos ad adiuv. virtutem quamdam habemus. Marlor. Heb. 4.

Nisi qui trepidat ad aliam eius misericordiam confugimus. Cal. in Luc. 18. 13? Dubitatio lapsu delictis admittit rationis.

Ex optissima penitentiis virtute qua continetur (solum peccati. Mercer. in Iosel. 2. 14.

Ambiguum penitus, ut dum dubitant homines, fortius agunt penitentiam. Hiero. ibid.

Atropia penitentia. Quia ror.

Potuerunt peruenire, nisi putarent se peruenisse. Seneca.
 Illud ingeniorum praeceps genus non temere in qua peruenit ad frugem Quintil.
 Institut. lib. 1. c. 3.

Arbor cum at tendit, Petiit improprie, ut sursum exerceat, Figit radicem in humili, et Verticem tendit in caelum. Aug. de Verbo dom. in Ioh. serm. 38. Multas impedit a firmitate praesumptio firmitatis. Id.

Luc. 3. 8.

Gen. 4. 6.

Luc. 7. 34.

inquirie (as they say it is) because he that doubts not seeketh not, then also is fearefulnesse the mother, as misch-mare of a kindly repentance. Well had it bene with some long ere now, if they would haue skilled of this point, that as in learning some belid themselves for great Scholers, who faile of it, because they thought, they had obtained, what they haue not: so in duties to godward some want true confidence, because they are not rightly confident making overbold, where it is moze tosedome to be modestie; moze courage to seele their own saintnes. moze audacitie to acknowledge their owne feare, fearing as they ought to be afraid. Marke the true whole branches are seene. A graine (for thence sometimes is the beginning) lieth in the earth, sinks low, but the branches shoot forth that birds may nestle in them. It first taketh downeward, then seene above, at the first low, afterwards aloft. Many are hindered (saith Austin) of their strength, while they presume on their strength. Men that finde such contrarietie twixt Heb. 4. and this Collect our consciences are afraid, may by their twangling principles cauill with ease at a thousand places else, yea, and set Scripture against it selfe. As where the Publican is said to stand a farre off, loth to come to the Altar, not daring to lift vp his eyes, that the Lord might lift vp the light of his countenance vpon him, &c. May not a faire glasse be set vpon it that he did amisse? For say they, where he stood a farre off. he should haue gone neare. And was not Peter well chidden in saying, *Go away from me a sinner?* As if the nearer the better, the worse the farder off. Againe, in that he would not lift vp his eyes to heauen, he was much to blame. Such a looke *Can* had, for is it not said? *He cast downe his countenance.* Such of this making still they, whose delight is to weaue, though it be but a spiders webbe, and men of their mettall are like inough to charge *Mary Magdalen* for a mitcher well she escapeth, if not reppoued for want of faith. Let vs goe (say they) Why then stood she still? Boldly. Why did she trouble hir selfe with Christ his secte, when she was to goe to the throne of grace? And what was he at whose secte she stood, but the author of grace? (weeping) a womanish condition: moze courage would haue done well, and she began to walk, as not daring to goe in. The baldest in man (his sister)

Why

Why not his head? Too too much strangenes. (With her teares)
 Why? Water of the next booke might haue serued. The more
 blame she that would not make bolder. Was her eye dim, that
 she could not see eye-water was more motions, then to trickle
 at ones feet? (She did wipe them) Happily with a towell,
 So such matter. The tresses of hir haire she wiped them
 with. A great deale more then needed (as they thinke that di-
 spuse thus) twise friends and himselfes in the spirit. He no
 doubt our eldest brother would haue accepted of farre less, then
 all she did, for is he not our brother and more, if more needs, to
 all that doe beleue? Another it was came behinde him. Both of
 them contrary to this exhortation. *Goe with boldnesse* she said. *Math. 9. 20. 11.*
 But who heard it? For she durst not aske it with her lips (she
 said within her selfe, If I may) What if? and And he these,
 Why did she not goe boldly? (Touch) why did she not embrace?
 (But touch) was not he reponed that smote but three times, *2. King. 13. 28.*
 whē he might haue smote a many more? (His garment) why not
 his person? Belike a little would serue the turne. Duer much
 squeamishnesse spoyleth all. Boldly she should haue gone, and
 prest so; ward and thringd before him, not neare him, as to him,
 much lesse behinde him. A signe of a seruile and cravenlike
 feare. All this yet their argument maketh good that oppose.
Heb. 4. to discountenance this truth (our consciences are a-
 fraid) Faith we acknowledge & reverence in his certaintie, and
 full assurance. He may, and is, and must be in the faithfull, yet
 that no ground of dislike to our selves, or cause at all, why we
 should not in a godly zealousie suspect our owne waies. Nay by
 wrestling, and combates in this kind we learne what vigour, and
 life is in our faith. The Collect speaketh neither of slauish nor
 seruile feare, neither of the spirit of bondage, onely this is all
 (whereof our consciences are afraid,) Now all feare is not
 contrary to faith. For if we feare not, a carelesse securitie of
 flesh creepeth vpon vs, so faith languisheth, the affection to
 prayer becommeth dull, and in the ende a due remembrance of
 God and his mercie is extinguished. Duer and beside, they which
 are not touched with a sence of euils to be afraid of them, are ra-
 ther dullards, then constant. Thus feare stirreth vp and quick-
 neth faith. Little to the commendation of the Disciples, that our

*Luce 8. fidei. Pro
 fm. Catech.*

*Quemlibet ri-
 morem non effe*

*fidei contraria
 inde patet, quod
 si nihil metui-*

*mus, obrepis su-
 pma carnis secu-*

*ritas. Ita luma
 guescit fides.*

*Mar. 8. 26.
 Stupidi magis
 sunt quam con-*

*stantes. Ita ri-
 more fidei solli-
 citas ibid.*

Sanctior said, *Why are ye afraid, O ye of little faith?* A small faith, but faith notwithstanding. And a small faith in God his choizen to no small portion, which when it is the least, though weakest with respect of sin, reconcured with hope, even in her weakest and deadliest time, knowing the spirit of adoption keepeth fire in the hart, and that in most apparant weaknesse his power in Christ is perfected, gaining by her losse, raised by her fall, and after the combat finished, returneth home a conqueror. In which opposition of faith and feare, that which sedeth one, nourisheth the other. The mercies of God are the support of our faith, so are they the roote of our feare, and forgiveness of sinne, a lust occasion ministering sufficient matter for true humiliation (forgiving vs those things, whercof our consciences are afraid) like those couples in the Lords prayer: Forgive vs our sinnes & presently in the next petition Lead vs not into tentation: The one immediately following the other, as if we said more then every one is aware of in saying (forgiving vs those things) &c. either because of sinne (the remembrance wherof is gréuous, the burden intolerable) or else because of forgiveness it selfe, as if when they are forgiven, even then in that very instant we are afraid. For that when we have most securitie, we have most cause to feare, as if the sentence of S. Paul went for a watch-word. Be not high-minded but feare, or that of our Saviour, *Thou art made whole, sinne no more lest a worse thing happen vnto thee*, as it will soone doe, where securitie breedeth pride: S. Austin intreating how feare is in use with Gods seruants, and how farre looth out of use, aduileth in these words, Be not high-minded but feare. Lome the goodnesse of God, feare his severitie. Both these will keepe thee from being proud, For in loving thou dost feare, least thou grieuously offend thy louing and beloued: If thou loue not, feare least thou perishest, if thou loue, feare least thou displease. He that said you haue not receiued the spirit of bondage to feare any more, said that himselfe was among the *Corinthians* with feare and trembling: He that said be not high-minded but feare gaue a generall aduertisement to all the members of Christ, worke out your saluation with feare and trembling. Anone after that blessed father addeth. Dooth not that sentence beat thee of from presumptuous pride, woe vnto the world because

Amor dei bonum est, timor autem, timor severitatem, utrumque et superbum esse non sinit: Amor de enim timor ut amatum et amantem perdat. August. de sanct. Virg. c.

37.
Si non amasti, non te perdat, si amas, timor non displiceas. Ibid. Rom. 8. 1. Cor. 13. Philip. 2. 12. Non te a praesenti alacritate reuerberat, quando a seculis datis: Non contremiscit &c. Ibid.

because of offences? Dost thou not stand in awe? lest thou be reckoned among those many, whose love should wax cold and iniquitie abound: dost thou not shrike thy breast when thou hearest this sentence. Let him that stands take heed lest he fall: As for the other clause (Singing vs those things, which our prayers dare not presume to aske) is and may be referred to spirituall & temporall blessings, which in the generall we may assure our selves shall be granted, and we must dare to aske, but in particular as in this, or that very manner, at this, or that very time, by such & such means, we have no warrant to limit the holy one of Israel, nor commandement to craue or promise our selves. *Paul* prayed that *Satan* might be removed, and he prayed often, *1. Cor. 12. 6.* and earnestly, yet was he not then removed. Some things we may pray for absolutely, and affirmatiuely, as that the kingdome of God doe come his will be done, the forgiveness of sinne, & our owne salvation, but the means sometimes we may faile in, while this way or that way, after this fashion, or that fashion, we pray they may come to passe. *S. Paul* could not be ignorant of so easie a point, and therefore it was not the forme he stood upon, as the end he proposed. The very like is to be thought in temporall blessings: *David* prayed to God for his child, which he had by *Bathsabe*, thoughtily & fully persuaded of Gods mercies towards him, though touching the babe, his thoughts and speech were not so resolute, but arguing rather his expectation, then assurance. For this he said, *Who can tell whether God will have mercy on me that the child may live?* Thus it appeareth that every particular neither may we, nor dare we presume to determine. Leave we that to the wisdom, and gracious good pleasure of the Lord. Beggars must not be choosers, nor caruers their owne caruers. Thus they will have it, and thus; or else it fitteth not him, that commeth in prayer unto God. He may assure himselfe in generall, but in every particular he may not, he need not, he must not. It may be victory; it may be an overthrow, it may be peace, it may be persecution; He may have a child, he may goe childlesse. He may pray now, but the issue of his prayer is like *Abraham* a great way off. Such is the course of the faithfull. They apprehend Christ *Jesus* in whom all the promises are yea, and Amen. Sure of this once. That if they haue what they dare not indert for at Gods hand, they will be thankfull, & if they haue it

2 Sam. 15. 25.

not, they will possesse their soules in patience, onely because, they will not be thought worse then the Lozd, they commend all to his blessed disposition. When Zadok carried the Arke into the Citie these words David vttered. If I shall finde fauour in the eyes of the Lozd, he will bring me againe, and shew me both it and the Tabernacle thereof. But if he thus say, I haue no delight in thee, Behold here I am, let him doe to me, as seemeth good in his eyes. Here is a doubtfull, & perplexed speech, yet not destitute of assurance, which a holy faith ministrerh. For he was certaine of his saluation; yea and certaine of the temporall kingdome which God had promised him: But here was all the doubt: He knew not, whether the promise was absolute, or vpon condition. The like followeth in the next Chapter, where the same Prophet maketh this vse of Shimas his railing and railing. It may be, that the Lord will looke vpon my affliction, and doe me good for his cursing this day. In that he saith (Peraduenture, or it may be) not doubting of his saluation, but of being restozed to his former estate, or else thinking of the harmoulesse of sinne before committed, doubteth whether his afflictions should be aswaged so speedily. As who would say, Peremptorily I affirme it not: my finnes haue deserued more then all this cometh to. This I take as a gentle remembrance to put me in minde of my duty, It may be: If not: I knowe what to trust to: He not attempt to teach the Lozd: I neither doe nor dare presume to aske, that it may be thus, and no otherwise. The Prophet Amos hath the like

Amos. 5. 45.

Bonus dominus,
qui non tribuit
scilicet, quod vult
malum attri-
buit, August.
Paul. epist. 34.

It may be, the Lozd God of Israel will be mercifull to the remnant of Ioseph. He remembereth in preventing their captiuitie: But whether deliuerance, or no, the reckoning is made, they forgoe not all comfort, well perswading themselves, that if the mercy of God faile them one way, some other waie it shall meete with them, and they with it, knowing of a truth that God is good vnto Israel in not giuing vs many times what we would, that he may giue ouer, and aboue, that which we should rather. So as to winne vp all on a small bottome, and comprehend much in fewe wordes (our prayers dare not presume to aske) many things, which God giueth, because they dare not set the Lozd a time, nor binde him to such, and such meanes, but resoluing of the

the general, & making faith of our duty therein, refer our selves wholly to the Lord, for all such changeable circumstances, knowing that still they out so, or not so, or contrariwise, they shall out for Rom. 8. 28. the best to them that feare the Lord

Cap. 3

Almighty God those things, which for our vnworthinesse we dare not, and for our blindnes we cannot aske, vouchsafe to giue vs &c. These words directly fight against gods word & true faith *Iam. 1. 5. 6. 7.* If any lacke let him aske in faith & wauer not &c. For such receiue not. And *Rom. 14. 23.* Whatsoeuer is not of faith is sin,



These words are in the collect after the offertory Almighty God the fountaine of all wisdom which knowest our necessities before wee aske, & our ignorance in asking, we beseech thee to haue compassion vpon our infirmities, & those things, which for our vnworthinesse we dare not, & for our blindnesse we cannot aske, vouchsafe to giue vs for the worthines of thy sonne, &c. This, & the last chap. for their neighbourhood may communicate each vnto other mutuall helpe. Much hath been said already, whereon we might be content to stay our selves without farther proceeding, but y^e we are drawn on to a larger discourse, by reason of their so great impossuntity, that hold these words matter of fresh complaint: There is no doubting, no stammering, no vncertaintie in saying these words (for our vnworthinesse we dare not, nor for our blindnesse we cannot aske) They are the words of sobriety & humility, not of feare nor despaire. For we are certainly persuaded as of an article of our faith, that we are both vnworthy, & blind. Yet some vrges scripture to the contrary. So *Iames*, say they, bids vs aske in faith without wauering. *Therunto* we answer. So doth a penitent person aske that is fully assured he hath naught to commend him before the Lord. Again they vrges *Rom. 14. whatsoeuer is not of faith is sin* So thinke we the man sinneth

*Non desperati.
omne dictum est
sed sobria &
p^{er} humilitate.
August. de Verb.
dom. serm. 23.
Iam 2. 7. 6.
Rom. 14. 23.*

meth that continueth doubting of Gods mercy whē he cometh to God in prayer. A conscience not resolved in such a point of doctrine shameth the worke in hand, be it neuer so specious. Happily these men (whose oblation this is) thinke that the faithfull, because of the full assurance of Gods mercies, therefore may not be cast down in sight of their sin. As if y^e voice of a man blessing himselfe before the Lord, were not the voice of a man that builds vpon y^e Lord his comfortable promise. When surely y^e Calvin mistooke what he prayed for, when vpon occasion of the words in the p^{ro}phet Ieremie 17. (The heart of man is deceitfull, & wicked about all things, who can know it) maketh this prayer. Grant almighty God since we are plaine nothing, yea lesse then nothing, that seeing this naughtworth estate, & casting aside all confidence both of our selues, & of the whole world we may learne to lye in all humility vnto thee &c. But y^e Calvin mistooke no more, then they that of our sauiour learned to hold themselves vnprofitable seruants, not, y^e they had done nill nothing, but when they had done all, and all (if possible) that was comanded. For we are seruants in so many offices indebted, as we can not come out, though all our thoughts & all our parts, or members were turned into the duties of the law. Wherefore if we hold our selues vnworthie, & such, as for our vnworthines dare not aske, what are we any whit the worse more, then the woman in the bloody issue, who was sufficiently perswaded of Christs power, but hauing hir faith mixed with feare durst not craue with hir lips, what hir body stood in neede of. And the prodigall childe was thoroughly grieved, & established in his fathers kindly loue, yet because of his lewd pranks, so far debased himselfe y^e he durst not aske the roome of a son, but thought it well, if he might bee reckoned among his fathers hired seruants: concerning whom venerable Bede speaketh thus. To a sonnes affection, that reckoneth all his owne, which his father hath, this vnthrif doth noe way presume to aspire, but desireth onely the state of a seruant &c. Some such vnworthinesse was that of y^e Centurio who had done much good to Christ, his countrey, built the a sinagog &c. yet professeth he was altogether vnworthie, & our sauiour should come vnder his roofe, or bouchlate him so much as talking with. Whose modest conceit of himselfe is not for vs

*Quando nihil
profusus sumus,
et minus quam
nihil, visentis
animi nostram
edulay
et abiecta omi
fiducia tam
nostrum quam to
tius mundi.*

*Caluin. in lere.
17.*

*To subsequi
deseruerat, quos
desungi non pos
sumus, etiam si
omnes nostra co
gitationes, cu
niacque membra
in legum officia
verterentur.*

*Marlo in
Luc. 17. 10.*

Mat. 9. 20.

Luc. 15. 21.

*Ad filium affectu,
qui omnis qua
patrius sunt sua
esse non ambigit
aspicere: nequa
quam presumit,
sed mercenarius
statum iam pro
seruitutis,
mercede deside
rat. Bede, lib. 4.
super Lucam. c.
62.*

*Non proponitur
ut admiremur
tantum sed etiam
ut imitemur.
Marlo in Mat.
2.*

to admire, but to follow, which we then doe, if we truly acknowledge, what we are of our owne nature in the sight of God; and if anie be vile to thinke we are more vile then the basest; For is this humbling our selues, not daring to present our persons in the Lords sight an argument, we want faith, more then this behauiour of the Centurion so highly commended for his faith both speedy, & well settled, upon very small beginnings. In the confession, which Daniel maketh for Israel, and in that prayer while Israel thinkes and speaks of their owne vnworthinesse, that vnto the belongeth confusion of faces, that they haue sinned, & comitted iniquitie & done wickedly, yea rebelled & departed from Gods precepts and iudgements, largely amplyfying the inditement against their owne soules. they take hold of the mercies of God, and haue comfort in this that compassion and forgiveness of sinne is the Lords. In the tipe of the lost childe spoke of before, reclaimed to God the point is much laboured. I am not worthy to be called thy sonne &c. Yet, he that said so, and said but a truth, was not ere the more withhelde from coming to his father. Let vs beware (saith Christo. some) how we speake glorious thinges of our selues. It is noe meane point to thinke meanly of our selues, noe small grace to disgrace our selues in the presence of the Lord. The words of the Centurion (saith hee) were, I am not worthy and hee was in more admiration, then all the Jewes beside: So spake the Apostle I am not worthie, and he was the chiefe: The like did John, I am not worthie, and he was a friend to the spouse, yea that hand, which he thought too base to touch the shoulchet of Christ did couer his head with baptisme. All these debasing themselves were advanced. And if because our faith excludeth carnall doubting any small distrust of Gods sauing health, it must also spare confession of our vnworthinesse, then (belike) we shall doe well to giue way to those supposed arguments, that vpon like mispriss conclude possibility of merit, & impossibility of error. For if no such vnworthinesse, why may we not merite? & if noe such blindness what feare is there of running into error? For if first say we as he deuines of Louain God fordid the iust should wait for life cuerlasting, as a poore mā doth for an alms. It is far more glorious, that they as conquerours & triumphers possesse it as a reward

Abie. Bist. mis hominibus in seriores. Ibid.

Dan. 9. 4. 5.

*Luk. 19. 19. 21
Caucamus de
nobis dicere glor
osa, minimum de
se sentire tam
magnum quida
est quam max
imas res fecisse.
Christo. homin
31 ad pop. An
ticheum.*

*Sacerd. Iudas
factus est admi
ratorum ibid.
Manum, quam
calceamento
dixit esse indig
nam, hanc super
caput. Christo
attraxit. Ibid.
Abie. &c. iussu &
tam eternam
expectant, sicut
pauper elemosinā
Tupper in exple
cat. ariso. la
nam. tom. 1. ap
p. 91*

reward due to their sweat, and travell, for the second say we as they like to doe, because the faithfull are led by the spirit into all truth, that they are therefore exempt from all blindness to be seduced. But if we so say, wee debase our selves, and doe marvell then, if easily seduced. In remedie whereof let vs learne to distrust our owne selves, and altogether our owne industry but most of all our owne worth and worthines, as Bernard speaketh. The collect prebiding asmuch, to what ende serveth some mens reproofe: Is it to make vs thinke better of our selves, then there is cause, who can nether do nor thinke ought as of our selves who are dull and over partiall toward our selves, who if we knowe anie thing knowe not as we ought to knowe, whether of our sinne, or wants, or conscience, or what God hath done for our soules: Of our sinne, how manifold and grievous for number and weight, inasmuch as David prayed Lord cleanse me from my secret sinnes: Secret yet knowne to God, when the party that commits them knew not, so much, for how often have our eyes twinkled and we taken vice for vertue, as Iacob took Lea, for Rabele: How often have we hoodwinked our consciences that intreate vs like the Angell, when hee told Sara she laugh- ed, though she made shew to the contrarie: How often, when our conscience cleared vs to our thinking, God (that is greater then our conscience) hath, or might have condemned vs: How often have we not prayed, & should: in praying have been to seeke what to pray for, as Elisha wel confessed, for we cannot (saith hee) dispose our matter because of darknesse, and that great ignorance wherein we are: The regard of which truth led S. Paul to say asmuch, where he wisteth we knowe not to pray as we ought. For blinde we are in calling vpon God, and though we seele our wants, or evils, yet our mindes are more intangled, & confounded, then that reason they can well choose what is good and convenient: How often have we called for a stone, when we thought we did call for bread: How often have we prayed a misse, either in respect of our selves bleaklie, coldlie, perfunctorily, as if a noyth winde blew out of our mouthes, or in respect of the end, to abuse Gods gifts in pride, lust and sensuality, turning the graces of God into wantonnesse like the serpents recett, that changeth all into poison. Lastlie how often hath our ignorance bene

*Discamus de
nostra omnino
industria, ma-
gis autem de
nostra diffidere
meritis. Bern. in
fest. Paul. serm*

*2.
Otrusi sumus,
et indulgenter
viniunt senten-
tias de nobis.*

*Mar. in
1. Cor. 4. 4.
2. Cor. 8. 2.
Psalm. 19. 22.*

*Deus solus novit
quod nescire po-
test etiam ipse
qui fecit. Am-
brus. in Psalm.
118.*

*Plerumque in-
ter vitia, virtu-
tesque caliga-
mus. Greg. over.
lib. 9. c. 17. c.*

*Genes. 28. 15.
1. Ioh. 3. 20.
Iob. 37. 19.*

*Rerum magna
ignorantia qua
mentes nostra
laborant. C. c.*

*Mercer. ibid.
Caci sumus in
rogando deo
C. c. Mar. in
Rom. 8. 16.
quod ut recte
elegit, quid
conueniat,
vel expediat
C. c. ibid.*

beene moze, then all this? And for all this shame we not with the Jewes to make a doubt, Are we also blinde that speaking vnto God in prayer take it offensive to confesse our vnworthines and our blindnesse? Among many things we beg of God, when we aske well, this must be a clause necessarie remembered to aske, that those things may not be giuen, which we in our ignorance did not well to pray for. Now the conclusion answerable to the collect, shalbe that of the Apostle, where setting forth the infinite power, & mercies of God, he emptieth himselfe of words & somuch the rather to disable man, with whom he entresth comparison: vnto him that is able to doe exceeding abundantly aboue all that we aske, or thinke according to the power that worketh in vs, bee praise in the church through all generations, for euer Amen. Thus far be the exceptions vnder one mans hand exhibited in one schedule or scroule, yea & all to in a second, which were intended with their answer in the first part, but that we were disappointed by the Printer.

*Inter alia, qua
petimus cum bo
ni petimus, illud
etiā esse debet
ut petamus no-
bis non dari,
quod ignorantes
non bene peti-
mus. Augusti.
tr. 11. 73 in Ioa-
han.*

Eph. 3. 20. 21.

Yea but in the second schedule were there no others?

The answer as he doth in þ Poet, whē Thraulo mustred his sor-
res, what other do you meane? Onely a scot, or gird is remaining
þ last & least worth. Bare repeating whereof is answer sufficient.

*Qui domum a
liq. salus domus
seruat domi.*

Chap. 4

Last of all, we desire to be resolved, whither all the Ru-
bricks are not so to be vnderstood, & expounded as they
may agree, & not be contrary to the word of God & of
religion establishd by the law, and the analogie of faith
now professd in the Realme.



The answer is short & easie: It was neuer the minde
of any our famous princes either past, or present to in-
sinare the consciences of their trusty and welbeloued
subjects. That religious Prince Edward who in þ
bloming of his age was translated into heauē, for in the prime of

*Offendit se-
rus hunc virū
satiā, nec vltra
esse sinunt.
A. Enchirid. 6.*

the Gospell restored he did shew, and but shew himselfe, establishing the booke of common prayer, gave way to noe such surmise of error, and false doctrine, as in this our vnthankfull generation is sinistrally conceiued. For, was that gracious Ladie our late good Quene Elizabeth, far was it from hir innocent vertuous soule, or any manner of authoritie designed by her sacred appointment, to admit anie the least sillable of doctrine contrarie to Gods word, and true religion. The like (as we must acknowledge to the glorie of God) both manifest it selfe in that royall care of our dread soveraigne, wherein we may safely repose our selves knowing for our part, his maiesty, as he holdeth himselfe obliged both in conscience and wisdom, so hath, and will vse all good meanes to keepe his subiects from being infected with superstitious opinions in matter of religion, This special deuine care, his learned, orations, generall proclamations, small determination at the last conference haue all solemnely witnessed to the world, in redeeming the state of our church from all such scandals, as were iniuriously brought vpon hir, and vpon that truth, which we doe maintaine: So as it, is but a waspish doubt euen of purpose set in the last place, to leane a sting behinde in sterbe of a farctwell. Not but that a third, and fourth paper object moze, as followeth to be considered.

Proclamation
at VVellmings
ster the 22. Fe.
1603.

*Est non aliqua
necesse, minus
us esse. King.
Eclog.*

Chap 5.

Lord we beseech thee keep thy church, that it may be free from aduersity: This is against the manifest word, & decre of God, & true faith *Act 14. 22.* we must through many afflictions enter into the kingdom of God. And *2. Timoth 3. 12.* all that will liue godly in christ Iesus shall suffer persecutions. And *Ioh 16. 33.* In the world ye shall haue tribulation. God hath promised we shall not be swallowed vp with aduersitie: but noe promise that we shall be free from al. Ergo to pray for that wherof we haue no promise, is against faith, & so sin Ergo not to be subscribed vnto.

This



his collect we finde the church blesht on the 22. Sunday after Trinitie. And we beseech thee keepe thy household the church in continual godlinesse, that through thy protection it may be free from all aduersities; and continually giuen to serue thee in good woorkes to the glory of thy name, &c. In which prayer the church supposeth not all immunity and freedom, that no aduersitie shall come neere hir, but knowing that it will, she beggeth of God to be deliuered from it. The righteous (saith Salomon) is deliuered out of trouble, but so, that he may goe free. For other wise the church cannot be ignorant, nor is, that afflictions wait vpon hir, and compass her on every side. Who knoweth not, that in our Litanie such a particular sute is remercied vnto God that in all time of our tribulation he will deliuer vs, that in all our troubles, and aduersities whensoever they oppresse vs, those evils which the craft and subtilty of the diuill, or man worketh against vs be brought to naught &c. & he confesseth his frailty, & with out the Lord he cannot but fall that he cannot continue without his succour, and therefore calleth vpon God, that he will mercifully looke vpon his infirmities, & in all dangers, and necessities stretch forth his right hand to helpe, and defend putting away all hurtfull things, and giuing things profitable to his saluation, that so being gouerned and preserved euermore both in body & soule by the steadfastnes of faith, she may be defended from all aduersities. In all which places & honest godly vertuous meaning of our church wel appeareth praying to be free from all aduersities, not but that she must feele the, but that she may not fall by the, not, but that like surges they may come ouer hir, but in assurance of his God. she may overcome them. Wherefore is she beseecheth God, the course of this world may be so peaceably ordered by his gouernance that she may so fully serue him in al godly quietnesse, craving by this free dome such readinesse both in body, and soule, as a free heart that would accomplish those things, which the Lord would haue done. All which petitions concurring in this clausse minister diuerse good notes: first, & weight of griefe, & in anguish of soule casteth a cloud twixt vs & our prospering, at which time it may be said as *Eliphaz* of *Bucanah*. & c. his alone, his spirit is vexed within him. A troubled water may easily be pardoned, if not so a troubledly other troubles

Pro. 11. 8.

Thou shalt be kept from all manner of evil.

Eccl. 12. 13.

19. Sund. after Trinitie.

26. Sund. after Trinitie.

3. Sund. after Epiph.

Septuages. or the second sun.

in Lent.

8. and 15 after Trinitie.

King. 4. 377

In tribulationibus
qua possunt
et prodesse et
nocere. *Eccl.*
Augustinus
122 ad Probam
Eid. c. 14.
Universale volu-
tate ut nobis
hanc auferantur
oramus. *Eccl.*
Ibid.
Pis patientia
maiorum bona
spectamus ampli-
ora *Eccl.* Ibid.

Philip. 2, 25,

Propria infirmi-
tatis nobis con-
scis dei praesidio
defendi nos cupi-
mus, ut in expug-
nabiles stemus
adversus quod-
libet Satan a-
machinas. Cal-
ep. Math. 6, 23.

indited, as others peradventure may thinke, that ere not li-
like distress. Secondly, it would be thought upon what naturall-
ly our desire presseth after, not what should be, but what it would
have. In tribulations wee may both hurt and profit, we
know not what to pray, as we ought, and yet because things
are tough, and hard, because they are troublesome, because
they are against the sence of our infirmity, by a generall, or
universal will we pray that these things may be taken fro
vs. But this point of deuotion we are indebted to god so, that if
he take not such thinges away from vs, wee should not therefore
thinke we are neglected, but rather by our godly enduring
these euils hope for larger good thinges. For so vertue is persited
in infirmity. Thirdly Gods decree may crosse the effect, but it is not
against the natural affection, nay the Lord would be offended, if
that affection were not: make it a childe case, whose kinde father
is soe sicke euen to the death, & his life draweth to the graine. The
Lord purposeth by this visitation to call him hence, therefore it is
that his childe mourneth. Here haue you the will of the childe one
way (he would haue his father liue) & the will of God another way
intendeth death. Is the child faulty herein, or rather is he not fault-
tie, if all childlike affectio die with his fathers death? Doth he not
offer, as nature & dutie utterly forgoth he should wish otherwise?
So that the matter of our obedience is not sene alwaies in our
willing, what God decreeth, or not willing, what he forbiddeth,
but sometimes in deliuering contrary to that, which the
Lord purposeth shal come to passe. *S. Paul* the Apostle wel knew
the sicknesse cometh of the Lord, & that wher Epaphroditus fell
sick it was of the Lord his doing. Yet that was no reaso, but *Paul* both
might, & did sorrow for him. Fourthly, we are commaunded to aske
what we stand in need of, & we need deliuerance from all aduer-
sities. Fifthly, such prayers are testimonies of our professed weak-
nes, prouing vnto our selues & others, what conceit we haue of the
dangers of this life. For the least aduersity, but we haue cause to
stand in feare of, & therefore pray we; that wee may stand in ex-
pugnable against all the Engines of *Sathan*. Sixtly at
these times that wee intreate God in this manner, there is
a liuelie euidence of our faith in his power, and of a full resolu-
tion in making our refuge to him, as constantlie beleueing
his

he can, and will helpe vs, else would we not like thus unto him, as then we doe. Secondly, it may be conceived, that the extent of our petition is bound with a necessary supposall of the Lords will, though not alway so expressly mentioned. For that which is necessarily vnderstood is neuer thought wanting. *Act. 18.* I will returne againe unto you, and *1. Corin. 4.* I will come unto you if God will. In the one place implied, in the other exprest. So here to be interpreted, A freedome from all aduersities but no farther, nor otherwise then as the Lord will, though this clause be not word for word set downe in the Collect. Lastly, the eye of our thought looketh two waies, one to Gods providence, the other to our selues, and our extremitie either present, or possible. An example hereof our Saviour gaue vs, when he had said these words, Father if it be possible let this Cuppe passe from me, transmuting the will of man vpon himselfe by taking our nature he presently addeth this withall, Yet not as I will but as thou wilt O Father. So the Prophets weepe for Ierusalem to thinke, how she should lye in the dust, yet againe to Godward as they raise vp their eye, they stand contented. Injury therefoze is it to the Saints in that whereof they haue our Saviour Christ for an example; injury to those affections, which God hath fashioned in vs for his seruice; iniurie to all the reasons befoze alleaged if prayer (to be free from all aduersities) must be arraigned as a slanderer of the truth of God: yet so it pleaseth some to giue sooth.

Quod necessarium intelligitur non deest.
Act. 18. 21.
1. Cor. 4. 10.

*Huiusmodi ex-
plum prae-
stauit mediator
qui cum dixisset
Pater si fieri po-
test transcat a
me calix huma-
nam in se volun-
tatem ex homi-
nis susceptione
transformans
continuo subdi-
cit. August. ad
Proban. epist.
121. cap. 14.*

This is against the manifest word and decree of God. *Act. 14. 22.*

A man may will a diuerse thing from that, which God wil-
leth, and yet without sinne. *Paul* desired to preach the word in
Asia, and *Bethina* but he was hindered by the spirit, yet no con-
trarietie twixt *Paul* and the spirit of God, but (for all that they
of discord) great consent. For that which *Paul* willeth well,
the spirit of God willeth not, but yet by a better will, though
the reason hereof be secret; and the reason of *Pauls* will be ma-
nifest. The same Apostle desireth for himselfe, and other the
Saints that they might be clothed vpon with heauenly glo-
ry without death comming betweene. For we (saith he) that

Act. 16 7.

*Gloria celesti-
superindui ab-
que mortis im-
terueniu. Pise,
in 2. Cor. 5.*

2. Cor. 3. 4.

Ioh. 21. 18.

O'pus de'us

Psal. 55. 6.

*Electio tantum
fertur in pos-
sibilia, voluntas
interdum pro-
ponit ea quae
possunt fieri:
Arist. Eth. lib. 3*

*Et tamen bona
voluntatis dei po-
tetas illius potius
consumat, quam
huius idem vo-
luntatis impitas.
August. enchir.
ad Lauren. cap.
301.*

Math. 26. 25.

1. Cor. 11. 19.

Math. 18. 7.

are in this tabernacle sigh and are burdened because we would not be unclothed but clothed upon, that mortalitie might be swallowed of life, which yet we know God had otherwise determined. And Saint Peter was tould aforesaid that he must die some violent death, for so our Saviour prophetic, yet that Apostolic in some sort did will otherwise then God his manifest will was. For Iohn 21. 18, another shall gird thee and lead thee whither thou wouldest not. The Prophet David in Psalme 55. wisheth that he had the wings of a Dove, then would he flye, &c. No manifest word or decree of God knowne to avouch this wish and earnest prayer. But the note which the Philosopher in his wisdom of gentile learning giueth is not amisse; Election is carried onely vnto things possible, but the will sometimes proposeth those things which cannot be, and yet no fault at all in so doing. As for example, the Minister in charitie reputing the whole congregation to be Elect in an holy manner seekes and willethe the saluation of euery one which neuertheless the Lord in his eternall counsell willethe not, twise which two wils, a difference without contrarietie. For one good thing as it is good may differ from another, but cannot be contrary vnto it. We are not alwaies to will (saith Saint Austin) that done which God will haue done, or hath decreed in the will of his secret pleasure. For God may wish one thing, and man another, and sometimes it falleth out that he wisheth better, though crose to Gods Decree then he that wisheth happily what God intendeth. The wisest Iewes would haue Christ put to death, Ioseph of Arimathea would not consent to his death. Luke 23. which God had decreed, yet he did well, they did ill: That we must through many afflictions enter into the kingdom of heauen, that all who will line godly in Christ Iesus shall suffer tribulation, that in the world we shall haue it, as they are the manifest words of God, so is it manifest they are much wronged in being vrged against this clause (freedome from all aduersitie.) For as it was true that the treason of Iudas must be, so is it true that heresies and offences must be. As much necessitie of one as of the other, and the same words are deliuered of them all. They must be, shall be, must needs be, &c. Now, though offences must be, wherein the decree of God

God appeareth, yet who is he that with the Apostle prayeth not for himselfe, and for others, that they neither giue, nor take offence but that in their course of a Christian life, they may carry themselves with an even soote in all things possibly endeavouring to please all men, and yet such a necessitie of offences our Saviour mentioneth as that it cannot be otherwise. nor can they be auoyded. *Iudas* must betray his Master, and that his Lord & Master well knew, yet no prejudice to the prayer made that the Cup might passe which our Saviour would neuer haue so done if he might not haue so prayed: (Heresies must be) that no hinderance wherefore we should not teach, instruct, pray, and vse all good meanes to roote them vp. For as a Gardiner well knoweth that weeds will grow, and the husbandman findeth that the enuious man soweth tares, & therefore so much the more employeth himselfe painfully, in all which he offendeth not, but well pleaseth the Lord, so beseegeth it the mother with her children to pray, exhort, instruct, & doe all diligence for succouring her selfe and hers in the times of all aduersitie, & to strue with God in all humblenesse, and true repentance, that they may be prevented (if the Lord will,) or lessened, or withall patience meekely indured. Saint Austin saith well, What is he that can finde in his hart to suffer troubles and difficulties? God commaundeth vs to tolerate them not to loue them. No man loueth, that which he must tolerate: For although he reioyce to tolerate them, yet had he rather there were none for him to tolerate.

1. Cor. 8. 12.
1. Cor. 10. 32.
Philp. 1. 10.
Luc. 17. 1.
A. 17. 1. 1. 10.

Quis velit mor-
lestias et diffi-
cultates pati?
Tolerare iubet
illius, non amare.
Nemo quod to-
lerat amat.
Quamuis enim
gaudeat tolera-
re, inuult ta-
men non esse
quod toleret.
August. lib. 10.
confess. 28.

For the Church to be free from all aduersitie is against
the manifest word of God.

It is not against the manifest word of God that the Church sometimes haue rest & breathing after a sore trauell: many exam-
ples there are, before, & since the daies of *Solomon*, *Iosias*, In whose
raigne *Israel* had great peace, & plenty, & such prosperitie the Lord
promised by the mouth of his prophet, as old men & old women
should dwell in the streets of *Ierusalem*, & curie man with his staffe
in his hand for very age, & the streets of the citie shalbe full of boies
and

Zachar. 8. 4.

Qui Victuri sunt
secundū, et sine
aliqua molestia
(externa dico)
Nā scimus hoc
non posse accide-
re, & multi
senes aliqui in
loco cernantur
quasi ferē exa-
mines at ar-
stra & baculo se
se sustineant,
nisi vndeque
pax, et quies sit
ab hostibus.
Cal. libid.
Vniuersum Rō.
orbem tenuit in
gerendis bellis
Victoriosissi-
mus per omnia
prospicitur esse
filius Imperatoris
reliquit.
Aug. de Ciuit.
des lib. 5. c. 15.
Proclamation
for Authori-
sing an vnifor-
mitie of the
booke of Co-
mon prayer.
Guenat West
minster the 5.
of March. 1.
20. Reg. Iacobi
Psalm. 1. 3.
Genes. 39. 2.
2. Chro. 32. 30
2. Chro. 20. 20.
Nunquam bene-
esse hominibus,
nisi quatenus
benignum se do-
minus illis exhi-
bet Caluin in
Genes. 39. 2.

and girdles, who shall liue securely and without trouble at all
(I meane outward) For we know, it cannot come to passe
that many olde men be seene in any place spent for very
age: that they must be faine to beare themselves vp with a
stasse, vnlesse there be peace and rest on all sides from the
emie, Which grations sauour hath stretched out to the daies
of the Gospell both in the raigne of Constantine, Theodosi-
us, Honorius, and other good Emperors. Of Constantine,
whose gouernment was so happy that he had the whole Ro-
maine world in subiection vnder him, most victorious in
his wars, euery where throughout prosperous in subduing
of tyrants, of a very great age ere he died, and blest with
sonnes, whom he left Emperors after him, But what speake
we of times past. Haue we not examples in our owne age? The
kingdome wherein we liue vnder that forme of Religion,
which by law was established in the daies of our late Queen
of famous memorie, blessed with a peace and prosperitie
both extraordinary, and of many yeares continuance (a
strong euidence that God was therewith well pleased.)
Which mercie in this kinde long may we pray for, and he grant
to the top of our King, Quene, and their royall progenie, and
the comfort of vs all his loyall Subjects. They who wish it not
(as holding it vnlawfull) shew themselves vnthankfull to God,
vnnaturall to their Countrey, yea and contrary to the manifest
Scripture: which promisseth what euer a righteous man ta-
keth in hand shall prosper: verified in Ioseph, who was a man
that prospered; in Ezechia that prospered in all his works,
and in the resolution that Iehosaphat made the people, becaue the
Prophets and yee shall prosper. If any reply these three sen-
tences last quoted meane by prosperitie, the sauour & mer-
cies of God, as that then onely it is well with a man, when
God sheweth himselfe gracious. We confesse their exposition
is a truth, and our Church in her prayer desireth so to be vnder-
stood. For that which the wicked name aduersitie she calleth
not so, no; what they hold for prosperie both she allowes ac-
count so, hauing well learned by comparing the Scriptures that
there is no prosperitie to the mercies of God, and when that
wanteth, the mercies of God are wanting. He that hideth his
sinnes

things shall not prosper, but he that confesseth & forsaketh them, shall have mercy, as if repentance had a reward, and that reward were prosperitie, and the mercies of God were that prosperitie: yet so far forth as the righteous & prophane necessarily communicate in the meaning of the same language, freedome from infirmities, sickness, persecution, troubles, bondage, exile, deration, & a thousand the like is to be desired in our prayers, or else it would goe ill with vs, that any aduersitie should befall vs, and we not haue recourse vnto prayer against it.

It is contrary to Gods decree.

It is not contrarie to Gods Decree, that some particular Church at some one time, or other for some space may be free from all aduersitie, in comparison of that which it selfe either hath felt, or may feele, or in respect of what some other Churches doe endure. And in as much, as there is reason to pray for freedome against one affliction, as another, and so in effect by consequent against all (for a ship may sinke by a leake, as by a towache) not lying in our power to distinguish, which we can be safe in, and in which we cannot, our Church wisely prouideth by prayer, truerfully against all aduersities, not binding the Lord ere the moze, then standeth with the good pleasure of his blessed will, but making knowne what our dutie is to doe, and what our necessitie insoereth vs to doe. For as God hath decreed to chastise his people, & his people must as well looke for it, so hath he decreed, that euen therefore they should call vpon him, and prepare to meete him in the humbleness of their soule. What God, which purposed to send a famine in *Chanaan*, put into the hart of *Ioseph* wisely to prouide for a deare yeare, and made *Jacob* to send downe into Egypt for coyne. The same God that raised the men of *Keilah* against *David*, directed the thoughts of the Prophet vnto prayer, and made him resolute to flye from *Keilah*. It was of the Lord in iudgement, that *Saul* cast his ianelin at *David*, where he was, but in mercie the Lord so disposed it, that *David* should, and did escape it. And if because the Lord hath decreed his Church shall haue aduersitie, therefore it may not be prayer against it, neither then may we pray that

1. Sam. 33:
12. 13,

*Nescitis, quis
pertinet ad
predicatio-
nem numerum,
quis non per-
timeat, sic affici
debemus chari-
tatis affectu, ut
omnes velimus
saluos fieri.*

*August. de
Correp. et gra.
cap. 15.
1. Tim. 2. 2.
Psal. 119 39.*

*Orig. lib. 2. con-
tra Celsum,*

all men be saved, because God hath decreed otherwise. But a better Divine resolves vs better: Not knowing saith Austin, who belong, and who doe not belong to the number of the predestinate, it is our duetie to be so affected toward all with a charitable affection, that we should wish all might be saved. And if because the Lord hath decreed his Church shall have aduersitie, therefore it may not be prayer against it, neither then may we pray to lead a godly and peaceable life, which yet the Apostle doth, neither may we frame our prayers against reproch and shame, which yet the Prophet doth, Lord (saith he) turne from me shame and contempt, for who knoweth not that in Scripture persecution, reproch, &c. are the ordinarie portion commonly allotted those, that profess the Gospell in truth and sinceritie? And if because the Lord hath decreed his Church shall have aduersitie, therefore it may not be prayer against it, then may it not be any meanes at all by way of prevention. Which error is proved for a truth openeth a wide gappe for presumption, despaire, and all neglect of all godly meanes: What reason had the Sophister in Origen to dissuade a sicke person from sending for a Physitian but this: If God haue decreed thy health it shall be whether thou use the Physitian, or use him not; And if God haue decreed thy death, thou maist spend thy money, be loofe his paines, and thou neuer a whit the better. And as good neuer a whit as neuer the better. The Sophister being to marry, was consulted by an argument of the like making, and this he had returned vpon him. To what ende is it thou take a wife, if God haue purposed you children you must needs haue them, and if he haue purposed you none, doe all you can, you shall haue none. One pin taken out with another, both of them a sufficient proole that our actions and counsels must not depend vpon vncertainties this way or that way, but by a stayed sure line are to be ruled and ordered. And though it be one way true a man sometimes marieth and hath no children, yet on the other side being viterly impossible in the course of nature for a man to haue children without companie of some woman, we are to doe in this case, what godly reason counselleth, not what the Sophister concluded. So likewise what

What ever aduersitie the Church feareth, and God hath decreed to exercise her patience withall, he must blinde the sacrifice of her prayers with coles to the hogues of the Altar; and in forefront of all imminent dangers call vpon God that mercie may step in twixt her transgression, and his iudgement.

Impossible it is to be free from all aduersities, and therefore it is not a petition, but a vaine babling.

What is simply absolutely and fully impossible, which we know shall neuer be granted at all to one or other in any measure, that we are not to craue. But freedom from all aduersitie in some measure for some particular Church is possible, begun here, and hereafter more fully granted, so that our prayers may well intreate for it. And as eternall life we craue here, yea and in some small measure doe intrep even now, while flesh is vpon vs, so freedom from all aduersities we shall haue in the life to come but the beginnings thereof, and a certaine sweete tast we haue now and pray we may haue more and more abundant, the consummation whereof also we desire now, though presently now we obtaine it not. Easie it is to know the difference of these seuerall petitions. To obtaine a thing, and to desire a thing. We aske not the consummation here, but here we aske the consummation. The beginning, middle, and increase we may hope for, pray for, and here obtaine, but still after this life an ende of all aduersitie. Vpon these words of our Saviour his prayer. Father if it be possible let this Cuppe passe from me; &c. *Matth. 26.* Our learned godly writers note thus. No hinderance it is, that our Saviour craveth an impossible thing to be granted. For the prayers of the faithfull doe not alway stow one with a continuall tenour to the ende, they doe not alway keepe an even temper, they are not alway composd in a distinct order, but rather implicat and perplexed either at variance with themselves, or stop in the midst of the way, &c. And anone after followeth this obseruation. It is no absurditie if Christ by a common recei-

Math. 16. 29
Non obstat,
quod est impossibile
dilectis concou-
is potest, quia
non semper fin-
delium preces
continuo trans-
re ad finem con-
que flunt, non
semper aquales
le temperantia-
tum seruant.
non semper dis-
tinctordine sunt
compositae, quin
potius implici-
ta et perplexa
vel confusum
secum, vel in
mediocursu sub
stant. Cal.
apud marit in
Math. 16. v. 29
Sic missio diuini
consilii intrinse-
desiderium suum
quo aestuabat
in patris finem
deposuerit. ibid

In fundatis pre-
cibus non super-
ad speculanda
ascendunt &c.
Sed tanquam in
orio expendunt
quod factus
possibile. &c.
Ibid.

Sed votorum
feruore interdū
celeres seruiur
Ibid.

ued manner among the faithfull (the wisd of Gods counsell being omitted) laid downe in his Fathers bosome that desire of his, wherewith he did boile. For the faithfull in poynting forth their prayers, doe not alway clamber by to pry into Gods secrets, nor are alway at leisure to weigh what is possible, but are sometimes speedily carried with the seruencie of their prayers to the thing which they begge.

No promise that we shall be free from all: Ergo to pray for that, whereof we haue no promise is against faith, and so not to be Subscribed vnto.

Matt. 15. 22.
24. 25.

Both these propositions must be iustly understood. For if their meaning be, that we are not to pray for any thing, but what is expressely promised in Gods word, as concerning euery particular that wee stand in neede of, we shall deny our selues in many thinges the comfortable vse of prayer. Where as it may fall out that the Lord is so farre from promising, as he utterly denieth vs what wee aske, yea, hee maketh knowne vnto vs by his forme he will not graunt our petition, but putteth it of and by name puts vs of. Thus it pleased our Saviour to intreate the Woman of Chanaan, whose daughter was miserably vexed with a Deuill. He answered hir not a word, and after much adoe, when hee spake, he spake nothing to her comfort, for he said, He was not sent, but to the lost sheepe of the house of Israel. And then afterwards notwithstanding her importunitie, he told her it was not for a dogge to haue the childeys bread. In all which answeres, as that also of the Disciples motion to haue her thrust away, because she cryed after them no expresse promise did the Lord make vnto her for that which she craved at his handes: No doubt inwardly the spirit of God wrought in her heart: and the more she indured an open repulse the more she was extraordinarily encouraged to waite in expectation and giue attendance vpon the Lord for what she craved. Besides doe we instance in that example of our Saviour before alleaged. What expresse promise had Christ to be deliuered from the Cap,
who

who well knew that therefore he came into the world, and that the prophecies, sacrifices, types, and sacraments of the law did foretell what death he should die. From both which particular allegations we gather this comfortable instruction. Although it be a true rightness, or rectitude to frame all our affections to the will of God, yet there is a certaine shew of a slope or oblique dissention and disagreement, which is without blame and is not imputed unto sinners: as for example, if a man with for a quiet and flourishing estate of the church, if he desire the sons of God be freed from sorowes, and that all superstitions be utterly taken away and that the hurtful licentiousness of the wicked be repressed, least it doe hurt. These things for as much as they are right in themselves they may rightly be prayed for by the faithfull, although it please God otherwise to have his some raise among his enemies, his children exercised under the crosse &c. For as Origen hath upon like occasion. It is the propriety of euery faithfull man not to be willing to suffer any griefe &c. Wherefore be it, there is noe expresse promise, nay were we the persons, whome God by name had denoted. Yet so long as we craue in assurance of grace (with the church of God, well persuaded she is in fauour,) so long as all we beg is with reference to his blessed will, and in faith that hee heareth, certainly beleauing, in generall he will giue, though not this nor that for qualitie or quotient, yet so much as is expedient that we may the better goe forwarde in the duties of our calling: there is noe likelihood to the contrarie but we may pray and praying shall effectually obtaine to the reliefs of our necessity and the setting forth of his glorie. But scripture is full of promises made to the faithfull for freedom from all aduersities except we thinke they were onely current with the Jewes and noe way concerne the Israel of God. *Exod. 23.* See shall serue the Lord your God, He shall blesse thy bread, and thy water, and will take all sickness away from thee. And *Deut. 7.* The Lord will take away all infirmities, and will put none of the evil diseases &c. *Cap. 28.* The Lord is rich in mercie and bountifuleth large promises of all manner of blessings to his people that hearken to the law and obey the same, whether at home, or abroad in the field, in the house in his children, cattell going forth, coming home &c. As

*Quamuis sit
ra rectitudo
sua vestra
omnes affectus
ad dei arbitrium
esse tamen quid
dam obliqua
dissentimulatio
speciem qua culpa
careat, et in pec
catum non im
putatur Cal.
apud Marle.
in Math. 26.
39.*

*Si quis tranqui
lum et florens
ecclesia sit atque
expetatur &c.
Ibid.*

*Si cupiat arum
miserat affectu
dei filius, subla
tus e medio om
nes superstitio
nes, repressam.
&c. 192d.*

*Hec quum per
se recta sint rursu
possunt a fide
bus expectari &c.
Ibid.*

*Proprium est
fidelis omnis
melle pati ali
quid doloris.
Orig. homil. 35.
in Math.*

Exod. 23. 29.

Deut. 7. 15.

28. 26. 4. 5.

&c.

In uero Testa-
mento prae-
dictum posses-
sionem qua pro-
mittitur sanctis
huius possessionis
in qua tran-
sitionis est, mul-
tiplicatio non
subtrahitur,
et tanto fit
superior quan-
to contemptius
possidetur, arg.
contra Adim.
c. 13.
Psal. 91. 20.
Ab omni pericu-
lo quod tibi cre-
abitur. Iunius.
Ibid. defendet
et ab omni peri-
culo. Ibid.
Post aliquod
malorum speci-
ficationem sum-
matim et in
genera dicit,
Non occurret
tibi malum de Bi-
one mali omnis
generis afflictio-
nis miseriae
et arummas
complectens.
Marth. Ibid.
Dauidus totidi-
ponit uerba.
Psal. 123. 6.
Pacis nomen ge-
neraliter pro la-
te et saluti fla-
tu posuit Marth.
Psal. 121. 2.
Prinam, pub-
licam, intus et
foris. Iunius.
Ibid.
Psal. 128. 5.

may be scene by the specialties there expressed crossing the parti-
cular crosses and crosses threatened to be cast vpon the sinners
and disobedient. Again cap. 30. The Lord thy God will
make thee plenteous in every work of thy hand, in fruit of thy
bodie, of thy cattell, and of thy land for thy wealth. Upon which
wordes in that 28. chap. the sower of these two quotations
Saint Austin writeth in this sort. In the new testament be-
side the eternall possession, which is promised to the Saints the
multiplication of a transitory possession is not subtracted, but
somewhat the more plentiful it becometh, as the more contemptu-
ly it is possessed. But to proceede in other scriptures. What is it
els but a gracious promise to be defended fro al aduersities, where
in the first psalme it is auouched in general termes. Whatsoeuer
thou takest in hand, shall prosper. The like is Psal. 91. There shall
no euill come vnto thee v. 10, & a little before v. 3 The Lord will
deliuer thee from the snare &c. that is safet h. Iunius the Lord
will deliue thee from all danger, and v. 4. Where the prophet
saileth, he will couer thee vnder his winges &c. that is hee will
defend thee from all euill. All danger and euill is no more then
answerable vnto this collect All aduersities. Of which iudge-
ment is Marlorat and Mollerus. After a specialty of some euils
be saileth humanity and in generall. No euill shall come vnto
under the word (euill) comprehending afflictions, miseries, and
sorowes of all sorts. Beside these authorities and commen-
taries Psalme. 121. Witnesseth asmuch. The Lord out of
Sion shall preserve thee from all euill, and he shall preserve thy
going out and thy coming in, that is all the actions and occa-
sions of our life, for so going out and coming in is taken 1. Reg.
37. Num. 27. 17. As Dauid Iunius prometh in that place. Far-
der Psal. 122. 6. the prophet sheweth it is the duty of the faith-
full to pray for the peace of Jerusalem, that peace may be with-
in her wailes & prosperitie within her pailaces. Which name of
peace is put generally for the pleasant and happy estate, and all
things prosperous as Marlorat hath, or as Dauid Iunius shi-
deth it for al peace whither priuate or publicke, whither within
or without. Again Psal. 128. The Lord out of Sion shall blesse
& thou shalt see thy wealth & prosperous estate of Jerusalem al the
days of thy life, to like effect is the promise by Esay the prophet whe-
thou passest thorough the waters I will be with thee, and
through

through the floods that they do not overflow thee, whē thou shalt
 heft thorough the very fire thou shalt not be burnt. neither shall
 the flame kindle vpon thee &c. Where Haister Calvin teacheth
 that the Lord by fire and water doth vnderstand all kind of me-
 feries: If al these quotations suffice not, the words of our saviour
 note almost in the prayer deliuer vs from euil that is (saith Vr
 sinus whom we haue quoted els where) all euils both of sin & pe-
 nishment whether present or to come. For both this clause onely
 warrantise thus much but also these words *Iob. 16.* whatsoever
 ye aske the father in my name he shall giue it you: If whatsoeuer
 a man can aske, he shall haue, what cause is there that y church
 praying for freedome from all aduersities, any son or daughter
 of hers should doubt that the Lord will grant it, or rather denie y
 the Lord will grant it, being amply confirmed by manie scripturs
 in the old and new testament. In a word to put an end (if not to al
 aduersities till our line a end, yet) to our aduersaries & the trouble
 which this objection hath occasioned, euery word here arrested
 puts in baile for more securitie. The church may be free by y pro-
 tection of y Almighty frō al aduersity. First y church particular
 not vniuersal: secondly may be argueth it is not 3. free but freed
 as y Apostle speaketh of our estate in christ freed from sin because
 bozne naturally the vassals o sin, and our freedome not natu-
 rall but purchased, not active but passive. 4. (from) not utter-
 ly without all, but in aduersitie, and then afterwarde freed,
 For though this worde from in most languages bee sometimes
 taken exclusiue for without in what manner young schollers
 proue their argument by a proposition borowen from Aristotle
 where it neuer was, meaning it is not in Aristotle at all, and so
 is out but quite out, yet no such error is here byed in these
 wordes (may be free from) because (free from) in scrip-
 ture signifieth to haue bene first in it: & the afterwards deliue-
 red: So Paul receiuing y sentence of death was deliuered frō it but
 he was first subiect vnto it: So God deliuereth from euill but a
 man is first in the temptation & then the Lord makes way out
 So. *Mat. 27.* of Christ scoffingly they spake, he trusted in God
 let him deliuer him, if he wil haue him. So *Luke 1. 74.* deliuered
 frō y bandes of our eninites may serue him without feare al y
 daies of our life. And that besoye in the psalme. 121. The Lord
 shall

157. 42. 2.
Per quem op-
aquam intelli-
git, omne genus
misericordiarum
quibus in hac
uita obnoxii sum
mus. Calvin.
Ibid.

Primum in orat.
domini
Ioh. 16. 23.

Rom. 6. 10
is o dypa. 2.
22. is o dypa.
po d i r r i e.

Ex Aristotle.

1. Cor. 1. 10.
Ibid. 4. 10. 13.
Math. 27. 43.

Rom. 7. 14.

11. 31.

1. Thes. 3. 1.

3. Tim. 3. 11.

Deut. 29. 20.

*Nō possunt**quidem omnia**maledicta esse**uiri. Qui lo-**quunt. Non enim**toties mors po-**test quorū gene-**ra mortis hic**dicta sunt, sed**omnia dixit pro**quibuscumque. Au-**gustinus super Deut.**lib. 5. c. 49.*

Rom. 1. 8.

*In omnibus ec-**clesiis totius**mundi Synecdo-**che est generis**hyperbolica, ut**intellegit occlu-**sas plurimas.**Placat, Rom. 1**8.**Optimè compre-**henduntur omnia**mala culpa et**puna &c.**Vrsinus morat.**dominic.**In dei custodia**ac fidei suscep-**ti ac protectione**omnis securus**supra peccatū,**mortem, infero-**rum portas et**totum Diaboli**regnum inuicti**duremus. Cal.**in Math. 6. 23.*

shall preserve thee from euill, he shall preserve thy going out and thy coming in from this time forth. And many the like in all which places danger is still presupposed imminent and possible. Firstlie (All) that is all manner not every particular but in generall, or rather indefinite termes, because all at once doe not vs alike fall vpon the church in one onely age. But as Dr. Austin well noteth vpon Deut. 29. 20, 27. The Lord his Ielousie shall smoke against that man and every curse that is written in this booke shall light vpon him. All (saith that good father,) cannot come to one man for he cannot die so often, so many severall kindes of death, as are set downe in that booke. But (all) he said for anie. Wherfore this word (all) may be taken for most as Rom. 1. Because your faith is published through out the whole world (that is) in all churches of the whole world. An hyperbolicall, or excessive speech. For the Apostle thereby meaneth most churches, or verie many churches. So in this petition here all aduersities that is most aduersities. Firstlie (Aduersitie) may be taken here for what ever is aduers and contrarie to soules health whither sinne, or the punishment for sinne: Doubtless whereunto is that petition, which our saviour taught his disciples Deliver vs from euill, which Vrsinus interprete in these wordes vnder the name of euill some vnderstand the diuill, some vnderstand sinne, others vnderstand death. But vnder this name are comprehended all euils of sinne and punishment whither they be present, or to come: So as in asking that God deliver vs from euils we craue that he do send vs no euill but deliver vs from all euils present, & to come both of sin and punishment &c. Read the place in Vrsinus his Catechisme. Sequentially (through thy protection) may be free from all aduersities (that is) being taken into the trust and custodie of God, and by his protection secure over sinne, death, the gates of hell, and the whole kingdome of Satan we may continue vnconquered. Implying All it is free from, is by his protection, as be that is laide to teach All the schollers in a town, not that (All) in the towne are taught, but that (all) which are taught are of his teaching: so not that the church is free from all, but that all she may be free from, may be by his protection as Dr. Austin interprete that in 2. Tim. 2. 4. (All men are saved,) not that all

all are sined, but that all which are saved, are saved by him. Lastlie in the communion booke which themselves permed and offered to the parliament in a prayer that followeth after their prayer for the whole church, are the like wordes. Allwaie and stay thy corrections, and so at length by deliuering them from all their troubles. Wlce in our leiturgie say All aduersities which they call corrections and all troubles. Graunt it god in theirs after their meaning, then cannot it bee misconstrued in ours being to the same sence, and purpose. Now when so euident a truth in the manifold explanation sheweth it selfe, they who haue had a hand in worshipping the credit of our church about this prayer, will in the end receiue conbigne reproch, and well wozthie are they for their sond defamations raised against that, which so manie waies cleareth it selfe in the vpright iudgement of the Godlie well aduised

*Non quod uol
his sit homini
quod saluum
fieri uelit,
(sed quod uultus
sint, nisi quoniam
uelit. Aug. ad
Lauren. c. 20 p.*

Cap. 6.

Of the name Priest.

The worde Priest is often giuen to the minister of the worde and sacraments as the name of his office, which is neuer found in the new testament giuen to any minister, but to Christ.

And good reason it be giuen the minister of the word, as the name of his office in such sence as our church intendeth. For so is it generally found in the new testament.

*In the whole bible there is mentioned onely 2. sorts of Priests
the one of Aaron, the other after Melchisedeck.*



Two sorts of Priests offering to God some visible, eternall present, as sacrificing into him, wee read in the bible. But if our word (Priest) be inglished for that in the original hebreue wee must knowe there are moze the onely two sorts of Priests, for the original word in

in Hebrew signifieth a principall honourable officer of chiefe note
 whether in ecclesiastike all or civill occasions. In which sense *Phar.*
phar. because of his eminent place about *Phar.* hath the name,
 whose daughter *Ioseph* married. So the sonnes of *Dauid*, who
 might not burne incense are called 1. Sam. 8. So *Ierah* a chiefe
 prince about *Dauid* 2. Sam. 2. 6. And because *Aaron* & his sons
 were to be of greater account then the *Leuites*, this name of pre-
 eminence they distancie had from the rest. In the Greek of the
 new testament there are two words both translated by this same
 word Priest, signifying a sacerdotall office in sacrificing, or els
 taken for an auncient and elder, in which sense commonly it is
 the name of a minister of the gospell, and so the word from *Pres-*
byteros and *presbyter* contracted and made short Priest.
 The occasion intended may charge our language with penurie
 and want of words, in that she is enforced to make one english
 word interpreter to them al, and did we speak latine, the plea wo
 put in would be of moze soyce, but in our mother tongue, which
 we vse, it is not against vs, nor our letturgie.

Πρεσβυτερος.
Presbyter.
 Priest.

1. Chro. 18. 17.
 1. Sam. 8.
 2. Sam. 20. 26.

Aaron priesthood with the name, together with all the rest of the
 Ceremonies had their end by *Christ*, which so reue were so denie
Christ.

Yet they so haue not their end by *Christ*, but the ministers of
 the gospell succede *Aaron* in teaching, and praying for the peo-
 ple, which duties belonged to *Aaron*, and die not with him. The
 priest his lips should prelerue knowledge, and of him should the
 people aske counsell, which verie course continueth in the mi-
 nisters of the worde and sacraments.

Malc. 2. 7.

So if ministers must bee Priests by their office, it must needes be of
 the Popish sacrificing order, which I hope, none dare affirme.

So must ministers of the word be Priests by their office, & yet
 no need they be of the Popish sacrificing order. For they are
 Priests, as the word is giuen them in the new testament that is
 auncients, and elders, And reason it is, they should be so thought,
 because of þ original, whence our english word is deriued. For it
 is.

is not homeborne but a stranger, first a greek; then latine, & now english. And y^e very word, which the holy ghost calleth vs by in y^e new testament, is the grand- sirc to this name priest: *Ubi* therein our language (if arise complaine of his powerlie that she is not copious as y^e greek is) yet may reioyce in this his derteritie, that she giveth the name in y^e very same characts the other doth.

To affirme a Priest and Priesthood doth derogate from Christ Iesus who hath put an end to Priest, and Priesthood.

True it doth; to meane a sacrificer of a carnall, reall, external, propitiatorie sacrifice of the very body, and blood of Christ under the formes of breade, & wine upon a materfall altar for the quick and dead; Els in a borrowed speech by way of allusion to the *gall* cites, it doth no way derogate. For the holie ghost witnesseth accordingly, as was prophesied by *Esa*, we are a roial priest hood unto God to offer by spirituall sacrifices. Isay. 61.6.
1. Pet. 2. 9.
Apoc. 1. 6.

So is euerie godlie man and woman a Priest, but this is nothing to the minister.

True also it is, Euerie godlie man and woman is a Priest in the common receiued sence as the prophet speaks *Isay* 61. yee shalbe named the Priests of the Lord yet from among them he will take out some moze speciallie to bee Priests and *Leuites*, that is, such, as in the ministerie of the Gospell should be distinguished both from the people, and from themselves, as were the Priest and Leuites. For though the people offer by the values of their lips, and their bodies a lining, reasonable sacrifice, yet in two respects els for distinction sake the minister may haue that name, rather then the people. First because, they offer by for themselves distinctly a part, but he in publicke by vertue of his office both for himselfe, and for them in the name of the congregation, standing by before the Lord, and offering their prayers in that onely attonement, Christ Iesus, they in the meane while accompanying him with sighs and groans, sealing by euery petition with a still, silent, but effectual Amen: Secondly he ministereth in holie things the word and sacraments, which ministrations *Saint Paul* calleth by the name of one imploied in a sacred

ἱερουργία τοῦ
ἁγίου ἁγίου.

Rom. 15. 16.

Pastore igno

senſu ſacerdotes

dicantur Feg-

uernek.

Criſoſt. παρι

ἱεροδύτης.

Episcopi &

praſbyters pro-

prie appellatur

ſacerdotes Aug

de ciuit dei lib.

20 cap 10

ſuetuſſima cō

ſuetudo fuit in

eccleſia chriſti-

ana, vt mini-

ſtri vocantur

ſacerdotes

Neque ego mul-

tiſſim moror no-

mina modo de

rebus conueniat

Zanch. de redēp.

lib. 1 c. 19.

Kupaxi.

Kutck Church.

Linguatētas
memem corri-
gat Auguſt.

business, for the word is a sacrificing house in the hand of his mi-
nister, by which our flesh is killed, and offered up a living sacrifice
unto God: Till here Feguer nekirus in his promtuarie vpo Mar-
lorat, saith in the title of the pastor (In which sense Pastors
are called sacrificers, or ministering in holie things) And it may
be thought S. Chriſtoſt. so meant intituling ſix books by þ name
(Hicroſune) & S. Austin writing that Bishops and Priests are
now properly called ſacerdotal Priests. Zanchius saith in the
4. commaundement: It was a most auncient custome in the
church of christ, that the ministers of the word & sacramēts
should be called ſacerdotal Priests, because ministers of sa-
cred things For doe I much contend about names, so we
did agree in the things themselves.

To give this new name to the ministers of the Gospel it to crosse, & reiect
the wisdom of God who hath giue so many fit names to his in his word.

It is no new name but the old, and the verte same which the
worde of God giueth them: For it is Priest, whose name is
presbuteros, and so translated into our tongue, as other words
Bible, Euangilest, Baptisme, Church, and the like, which
retaine the foot-print of their originall. And could wee redeme
the wrong it hath received, in being put to interpret the office
of a popish sacrificer, our labour should be employed herein, but
we are not to commaund words. As for other naturall english E-
lder, auncient senior, whereof some are no more english the this,
the reason, why we use them not, is because they are made trivial
and common in other trifling yelting, and prophane occasions:
So as what in regarde thereof, as also for in relation: whence
this worde is taken, and the allusion it hath by way of simi-
litude to them in the law (as we generallie among vs receive it
in our church, not to be disliked, no; so contentiously to be ſing-
ned, more then þ word (Sunday) among the heathē, which name
we retaine, understanding not þ Sun in the firmamēt (though Iden-
gans do) but our Lord the sun of righteousness to whose honour
wee obserue it, And therefore as S. Austin in another case
about the worde (free will) Let him retainethe worde,
and correct his minde. If any be popishlike afflicted it is
not the worde, but their iudgement that needeth reformation.

Chap.

Chap. 7.

Almightie God which hath given vs thine onely begotten Sonne and this day to be borne of a pure Virgin: And by a rubricke, The Minister must vse these words seuen daies following, affirming that in euery of these seuen daies Christ was borne. This is against the plaine manifest truth of the Scripture. For Christ had his naturall birth in one onely day.



His Collect readen: Christmas day is here onely named, but through the sides thereof, another in the time of the Communion appointed for the same purpose, a third for Innocents day, a fourth for Whitsunday, all founded at once with the fourth of a pen, so as howeuer wisely some make the w to misse but this one, they doe what lyeth in them to condemne the use of the rest. For they all aime at one make: on Christmas day, and the Sunday following there are two Collects added of them to one purpose. Among the Epistles and Gospels this. Almighty God which hath given vs thy onely begotten Sonne to take our nature vpon him; and this day to be borne of a pure Virgin, graunt that we being regenerate and made thy children by adoption may dayly be renewed by thy holy spirit, &c. Again, at the Communion, proper prefaces. Upon Christmas day, and seuen daies after. Because thou didst giue Iesus Christ thy only Son to be born as this day for vs, who by the operation of the holy Ghost was made very man of the substance of the Virgin, &c. On Innocents day thus. Almighty God whose praise this day the young Innocents thy witnesses, &c. On the Purification of the Virgin. Almighty, &c. As thy onely begotten Sonne was this day presented in the Temple in the substance of our flesh: On Whitsunday

Sunday and seven daies after the Collects are two: One thus. God (which as vpon this day) hath taught the hearts of the faithfull, &c. Again, in the preface though Iesus Christ our Lord according to whose most true promise the holy Ghost came downe this day from heauen with a sudden great sound, &c. Where that on Wednesday interpreteth what is meant, not precisely determining the very day whereon Christ was borne, solemnised by the Innocents, presented in the Temple sent forth his holy spirits so; that neither the Church propoeth, nor if she did, can she so well determine, but about some such time of the yeare, and therefore in one of the Prefaces it is, God which (as vpon this day) And that in common English is much about that time: Now that a thing done one day, many daies and yeares after may haue some speciall note of cheere remembrance, and that for many daies together, as it hath not done, is a matter not unknowne to Scripture, Fathers, and the language of other countries. Scripture as in the olde

Genel. 40. 20.

and new Testament. The olde Gen. 40. And so the third day which was Pharaohs birth day, &c. At whichtime Pharaoh was in yeares, and Joseph in trust vnder him, yet then so farre of, and after (as it was) Pharaohs birth day, was the same.

Exod. 12. when some hundred and thirtie yeares were expired

Exod. 12. 41

and on the selfe same day departed all the hostes of the Lord, &c.

Armo. 12. 1. the selfe same day, &c. Did the Lord bring the deli-

Psalm. 118. 24

uery of Israel, &c. Where in the Originall the words are, In the

Non loquitur

very nick or ioynt of that very selfe same day, which in so

de die illo prae-

many hundred yeares could not be, but by reuolution onely, as it

se, sed de causa

was a day renewed, Psal. 118. This is the day which the Lord

propter quam

bathmabe, speaking of the happy day wherein David was by

diu esse Paucis

Dauid appointed to be king, yet not precisely of that very

ricus morib. 22

day. But of the cause and occasion, wherefore it might well be

sur. Muscul.

thought to be propheticall, and triumphant-like. In the new

ibid.

Testament. St. Math. cap. 13. hath the same day went Ie-

17 7p 14p

his out of the house, which same day Saint Marke calleth a-

6 xiiij.

gainc cap. 4. and he began againe to teach, but Saint Luke

Math. 13. 1.

rendereth it afterwards. Both these St. Math. interpreteth the

an. xij.

same day whereupon some of the learned note. It is not neces-

Marc. 4. 1.

sary to be taken for the same day, since it may be taken after

17p xxiij.

Luc. 8. 1.

the

contradict him for this manner of speech, which he used not once, but often as those Sermons under his name. De tempore huius diei confirmamus et celebrare this day, wherein Christ bought safety to be borne of a Virgin. Again, This day (wherein Christ coupled to mans flesh came forth as a Bridegroom out of his bed-chamber) is now called this day, to morrow it is made yesterday, yet not withstanding this day commendeth him borne of a Virginie eternall, because eternall borne of a Virgin hath consecrated this day. Again, in another Sermon following Christ bought safety to be borne this day by whom all things were made. Aioine after are these words as an exposition of the former. Let us celebrate with joy the day, wherein Maria brought forth Christ. In which last words especially it is said. The day wherein Mary brought forth, shewing that the day is past, as it is in deede, yet in other places before delivered in termes, as if it were just now to be done, and that Christ on this very day were to be borne. Which speeches compared together decerne each others interpretation, one alluding to the words of the Prophet *Esaie*, and the Angel Thou shalt conceive, and bring forth a Sonne, the other not strictly using the same words, but in stead of that which they shewould Christ to be borne: this mentioneth in the same past namely that he is borne. A parable of the ancient which our Church (it seems) followeth. For that which is in one Collect (this day to be borne) another rendereth (as this day) by the operation of the holy Ghost was made very Man of the substance of the Virgin which plainly distinguisheth the time, and sheweth a man will be too absurd arguing against all equity, yet and his owne understanding, if it treateth from the Reader a warrantable conclusion. But suppose a man could not satisfie his owne hart for reconciling this, which he imagineth such an intolerable scapple, then might he without danger overthrow the words, away promised, that he be a mirror of approved behaviour, not given to contention about words, nor in other matters opposite to publike order. For except we will shamefully wrong the Saints in heaven, we cannot thinke that those holy men (whose labours were blessed in penning our Communion Booke) did propose into us matters of absurditie for a forme of publike prayer. But

restlesse

*Illum celebra-
mus diem quo
natus est dignus
tus ex Virgine.
August. de temp
ser. 25. ser. 21.
Iste quo huma-
na carni copula
tuitur quam
sponsus proce-
dit de thalamo
nunc hodie natus
est. hodie
natus est quem
hodie natus
ex Virgine com-
mendat eternus
quia eternus
natus ex Virgine
ne consecratus
hodie natus
hodie.
Hodie natus est
natus est. Cr.
serm. 22.
Celeberrimus in
gaudio diem
quo peperit Ma-
ria Christum
hodie.*

restlesse and inquiet disputants will not giue it ouer so. Thus they object.

To say that on Christmas day and the Sabbath following Christ to be borne this day is against the plaine manifest truth of Scripture. For Christ had his naturall birth in one onely day.

Christ had his naturall birth in one onely day, but not his solemnized birch in one onely day, which is the meaning of the words in the Collect. And if that which hath been already spoken suffice not, this we adde so; a moze plenary and full answer. As a day in computation varieth, naturall, artificiall, supernaturall. Naturall comprizing day & night; artificiall, as that which our Saviour mentioneth of 12. houres, are there not 12. houres in the daye supernaturall as that in *Iosua* his time, & in the raigne of King *Ezechias*; so is there a day Politicall, & Ecclesiasticall; Politicall as that of our Kings, who are crowned one day, yet their tilts, iusts, and triumphs last thre, seuen, or 13. daies after. Ecclesiasticall and that is threefold Historically, Euangelicall, Festiuall. Historically the time of our Saviours being here in the world: Euangelicall the day of mercie, and sozberance. Wilt thou hadst knowne in this thy day. Festiuall a time of solemnitie, which differeth more, or lesse. Lesse as the strict account of 12. houres from morning to evening, which commonly is the limited obseruation of euery Saints day. More, as that of Christ his Natiuitie, Pascheouer, and the coming of the holy Ghost, at which times the Church ordaineth not onely so; the anniversaryes, when it cometh, but also a diurnall so; some daies more, or lesse continued, as the example of the *Iewes* in their Pascheouer, whereof the first and the seventh was a calling forth of the people to serue God, yea, sixe daies before it was called by the name of a Pascheouer, as appeareth in the historie of *Barrabas*. So the first and the seventh, yea sometimes sooner, whereon Christ was borne; arose: as this day, the holy Ghost came downe: notwithstanding it was but once done, yet twice, or more in thre seuenight more solemnly, and publicly the remembrance is preserved. For as a day in the nature of the first relation strictly signifieth the day wherein Christ was borne, and that could be but

once,

once,

Exod. 12. 19.
1oh. 19. 39.
Luc. 23. 17.

Memoria Pas-
che & Peni-
tentes veteres
Ecclesiastici
Scriptores vocant
Pascha et Pen-
tosten Confes-
sionem Wittenberg de
Sacra Cena scilicet
84. pag. 147.

Math. 24

γάρ ται προ

γάρ ται προ

πισται:

Heb. 2. 16: 24,

ἀνταρτα-

ται.

once, so in the nature of a history, & reporteth a report of festiual,
that solemnizeth, it significth the daies after, yea, euen so many
as the memorie of that speciall action representatiuely by pub-
like prayer, and thanksgiving is duely sanctified. So the ancient
(saith the confession of Wittenberg) call the memoriall of
Easter, and Whitson-tide by the name of Easter and Whit-
son-tide it selfe, which in effect is like this receaued manner of
our Church. We call the monoziall of Christ his birth day, by
the name of & very natural day, wherein he was once to be borne.
In a word little he obserueth in Scripture, Philosophie or other
learning, who obserueth not, that these words Now, this day,
yesterday, &c. signifie more then a bare stint either of moment,
12. houres, &c. For they reach sometimes to 3. 4. 6. daies yea
a great while after upon occasion. Lastly, considering Aduent
sunday before presenting Christ to come, though come before, as
also the phrase, Herod asked, where Christ should be borne, who
was borne already, & that Heb. 2. He takes not Angels but the
seede of Abraham, as if this day to be done which was so long
ago, and could be but once: yet a truth by a grace of speech put-
ting that in the present or future tence, which should be in the pre-
terperfect tence, all proueth that this clause in the Collect thus car-
ped at, is sufficiently defended.

Chap. 8.

That this day we fall into no sinne: There is no war-
rant in God his word to pray so. Therefore we may
not subscribe vnto it.



These wordes are set downe in the third
Collect for morning prayer, thus. O
Lord, &c. which hath safely brought vs
to the beginning of this day, defend vs in
the same by thy mighty power, & graunt
that this day, we fall into no sinne, nor
runne into any kinde of danger, but that
all our doings may be ordered by thy go-
uernance

inertance to do alwaies, that is righteous in thy sight, &c. **W**here the meaning of these words (that we fall into no sinne) is expounded by the clauſe following, namely that all our dooings may be ordred by thy gouernance, &c. A couſe very familiar to them, that are acquainted with their owne prayers, and the prayers of other of Gods childzen, and is found in the ſtile of our Sauours prayer, which he taught his Diſciples, (Lead vs not into tentation, but deliuer vs from euill) where the aduerſative parcell (but) completh both members together, as **Sp.** Calvin after **St.** Auſtin wiſely obſerued, ſo as it may be thus reſolved, Lealt we be led into tentation, deliuer vs from euill. **S**o lealt we fall into any ſinne, we pray that all our doings may be ordred by thy gouernance. But were not this exception raiſed naturally from the place it ſelfe, ſeeing in the holy Scriptures (which are of all ſufficiencie, and woorth) we make recourſe in a doubt from one Text to another, & ſalue the wound that ſchiſme, or heretie giveth: much faultie they are, that wil not do the like in ſcanning thoſe ſentences, which are framed by the Church of God. Now in the third Collect after Eaſter it is, Almighty God, &c. Grant unto all them, that be admitted into the fellowſhip of Chriſts Religion, that they may eſchew all thoſe things that be contrary to their profeſſion & follow all ſuch things as are agreeable to the ſame. Which words interpret what the other prayer mentioneth (To fall into no ſin.) 3. Becauſe our eye much reſpecteth the writings of ſtrangers more, then of our owne countrimen. Take a view of the morning prayers publiſhed by **Sp.** Calvin where it is thus, Grant O Lord, I may ſpend this whole day in the ſervice and worſhip of thy holie power. And that nothing in the world I may thinke, ſay, or do, that may not tend to this purpoſe to obey thee. Which aimeth to the ſame ſcope which this doth here (that we fal into no ſin) ſo far as much as all ſin is either in thought, word, or deed. 4. Every word here mentioned in this Collect ſpeaketh the language of Scripture, Fall into no ſin. Fall he ſaith not ſlip, trip, or ſtumble. But fall; nor ſimply fall but with addition fall into, That we fall the Booke acknowledgeth, as appeareth in the Letanie wherein the praier of the congregation is to ſtrengthen the that ſtand & to raiſe vp the that fall which is the condition of a righteous man

*Adverſativa
particula qua
media ponitur
a. mibra inter
ſe ſimul colligat
quod etiam pro
dentur expedit
Auguſtinus.
Sic igitur reſol-
ui debet oratio
ne in tentatio-
nem ſeramus,
not a malo redi-
me Cal. in
Math 6. 13.*

*Fac, Et diem
hunc totum in
ſanctiſſimo nu-
meris tui cultus
ex Generationis
conſumam, Ni-
hilominus, aut
cogitem aut de-
cam, aut facia
quod eum ten-
dat. Cal. proce-
matut: inter
opuſcula.*

Pro: 24. 6.

*Corruit in pec-
catum impius.*

ἐμπίπτει.

1. Ioh. 3. 6.

*Hoc illud est nō
peccare, quum
labuntur fideles
infirmirate
carnis, sed sub-
onere peccati ge-
munt sibi displicent,
deum time-
re non desinunt.
Gal. 3. 1. Ioh. 3.**Quotidie eucha-
ristia communio-
nē percipere nec
laudo, nec repre-
hendo, omnibus
tamen domini
eis diebus com-
municandum
suades, & hor-
tor, si tamen
uolunt sine affe-
ctu peccandi.
Aug. de eccles.
dog. cap. 33.*

seven times a day (a certaine number put for an uncertaine) that is many times, but the wicked runne, & rush into sinne: so as this prayer fall into implereth our godly desire that we cast not our selves headlong: the compound aggravating the single, naked, bare signification of the simple word supposing not a fre-
dome from falling, but from falling into, which is a soze bryze
or downefall: 5. This word (No) may be thought compara-
tively spoken as in Ioh. 9. 3. neither hath this man sinned, nor
his parents, & v. 4. If ye were blind ye should haue no sin: not
absolutely denying all sinne, but implying no sinne so gricuous,
as now, & fall into no sin not so gricuous, and hainous, as
otherwise, but for our prayers (apprehending the swete mer-
cies of God) we might readily fall into. 6. Sinne beareth a
construction as, whosoever abideth in him sinneth not, who-
soever sinneth hath not knowne him, and vers. 8, he that com-
mitteth sinne is of the deull, and vers. 9. whosoever is bozne of
God sinneth not, neither can he, because he is bozne of God.
Where sinne is taken, not for every the least breach of Gods
commandement, for he that taketh it in that sense deceiveth
himselfe, as the Apostle sheweth. If we say we haue no sinne,
we deceiue our selves, &c. But not to sinne is in this place,
when the faithfull slip through infirmities of the flesh, but yet
vnder the burden of sinne they growe, they displease them-
selues, they cease not to feare God. The prayer of the Church
therefore is not to fall into sinne, that is, as the holy
Ghost meaneth in other places, that she neither sinne, nor
may sin. Besides, we would aske this question? What sin it
is we nede not pray against, or what reason haue we to be at
peace with any? In as much as we are to feare one, and ano-
ther, and every one, the conclusion is hummarilie none can
be excepted from, within the compasse of our holy deprecation.
7. What S. Austin, or one among his works writeth in ano-
ther case fitteth well here. I neither praise, nor dispraise (saith
he) dayly communicating at the Lords table, yet euery Lords
day I aduise, and exhort that men would communicate;
Prouided alway that their minde be without any liking to
sin. A dislike to sin, we must alway haue, & in praying we fall
into no sin, we evidently protest a feare we haue to sin, and our
dislike

likelike to all, because our hearts desire to godward is to fall into no sinne. 8. Wherein is this prayer more offensive, then that of our fauour 22 of *St. Paul*, or of *St. Iude*. Our fauour taught his disciples to pray lead vs not into temptation &c. not praying that sinne might bee forgiven, for that was mentioned before, but that it might bee preuented. Two waies (saith *Saint Austin*) the euill of a disease is shunned in the bodie, either that it happen not at all, or hapning be quicklie healed. That it happen not at all, let vs take heede, by saying lead vs not into temptation &c. that it quickly be healed, by praying forgive vs our trespasses. And as the author in his Sermons hath, Pray we that whatsoener mans frailtie preuaileth not to shunne, and auoid, the Lord of his great mercie vouch safe to bellow. Thus much we may hope for in this prayer (that we fall into no sinne) namely preuenting that, which other wise we shall gladlie fall into. *Saint Paul* hath some such petition for himselfe, for the *Corinthians*, *Philippians*, and *Thessalonians*. For himselfe. The Lord will deliuer mee from euery euill worke, not onely frothers to doe me wrong, but in my selfe to offer wrong, or to doe any euill thing. For so the sence best sitteth in *Paullus Caluins* Iudgement. There is the like for the *Corinthians*, where the Apostle deliuereth his minde in these vehement earnest termes. I pray God that pee doe no euill at all: Which some interpret, that pee doe in no case offend the Lord. For two negatives in the originall are verie forceable to expresse a deniall. We pray (saith *S. Austin*) the Lord, that yee doe no euill at all. VVhence it sufficientlie appeareth that the prayer is that they do not sin. Now then to fall into no sin, and to do no euill at all be armes of one body, & extend themselves to one signification. so as if prayer against one be preiudiciall to truth, so is the other, and if *Saint Paul*, as he doth by his example iustifie the one, then giueth he approbation to the other. Which zealous affection he beareth the *Philippians*, when he prayeth God, that they may be found pure, and without offence vntill the day of Christ. To be without offence, is to be blamelesse both in doctrine, and manners. The integritie of both which, answereth in effect to þ petition of our church. That we fall into no sin. So the Apostle beggeth for the *Thessalonians*

Dubius modus
Eccl. Aug. de nat.
et grat. 67.
cauamus dicē-
do, ne nos in-
uas Eccl. 62
quicquid huma-
na fragilitas
vitae in pra-
ualet, hoc ille
propter nos
conferre digue-
tur (serm. 135.
de temp.
Eum dicitur
scelere parū
imū uisū serua-
bit. Cal. 2. Tim.
4. 18. Eripit
me ab omni de-
liō Theophi-
last. 1. 12.
quas raxox
1. 12.
2. Corin. 13. 7.
Ne deum offen-
dat is vel vi ni-
hil inquam de-
linguatis The-
op. 1. 12.
Oramus domi-
num ne quid sa-
crati mali in-
de facti appa-
ret quod ad nos
peccatum Eccl.
Aug. epist. 95.
Esse sine offē-
sa est in culpa
esse, tam in do-
ctrina quā mo-
ribus arcer. in
Phil. 1. 10.

*Tunc purus est,
et integer ho-
mo, si nihil men-
te cogitat, nihil
corde appetit,
nihil de corpore
exequitur nisi
quod probatur
des. Cal.*

2. Thel. 5. 23.

Act. 15. 20.

1. Iud. 14.

*Deus non uult
nobis in hac vi-
ta prestare
liberationem
a peccatis per-
fectam et sa-
men uult.*

*nos eam optare
nosque singulis
momentis pete-
re ut omnino a
peccatis libera-
mur. Vrsin. Ca-
pit. 3. p. 28.*

864.

that the verie God of peace sanctifie them throughout, and that
their whole spirite, and soule, and body may be kept blamelesse.
Then is one a pure and intire man, if he thinke nothing in
his minde, desire nothing in his heart, execute nothing in
the bodie, but what is allowed of God. All this Saint Paul
prayeth for which is almuch, as if he had prayed they might fall
into no sinne. Finally Saint Iude in his epistle commendeth the
Saintes vnto God, who is able to keepe them from falling
whereof to little purpose he should put them in minde, but that
therein he comprehendeth the Lord his louing sauour that as he
is able, so he doth it also. A truth verified both in head, and mem-
bers. For he hath giuen his Angels charge to carrie them in
their hands that they dash not their foot against a stone. Where-
fore gathering al these scattered branches to their roote, warrant
in scripture we find sufficient for renewing the vse of this prayer.
That we fall into no sin whither we looke to the place, whence
it is taken; or to other collectes in the booke, that expound the
meaning; or to the godlie practise of learned men in other coun-
tries; or to the grace of speech it selfe; or to our sauiours example
or to apostolicall presidents, as before at large hath bene
shewed. The conclusion therefore we make in the verie wordes
which Vrsinus vseth God will not in this life giue vs perfit
deliuerance from al sinnes, yet will he haue vs to pray for it,
and beg of God euerie moment to be throughlie, and fullie
deliuered from all sinnes.

Chap 9.

Of kneeling at the Sacrament of the Lords supper.

The people are commaunded to receiue the sacrament
kneeling, and the minister so to minister it vnto them,
yet is himselfe comaunded to stand. This is dangerous,



he wordes in the rubricke are these. Then shall the
minister receiue the communion in both kinds,
himselfe, and next deliuer it to other ministers
(if any be there present) that they may helpe the
chief

chiefe minister, & after to the people in their hands, kneeling. And when he deliuereth the bread he shall saie &c. whereupon is noted, that minister, & people both in their place, and order are to receive the sacrament upon their knees, or kneeling, so is the minister to receive it himselfe, and the people at his hands. As for the objection,

Himselfe is commanded to stand.

How can any man thinke the minister should deliuer it otherwise, being as he is to passe from one to another?

To receive the sacrament kneeling is dangerous for minister, & people, in respect of law, in respect of God, religion, and conscience. Of law for the minister is charged by a statute Elizab. 1. 3. to subscribe to the articles of religion &c. upon paine of deprivation. But the 28. article commaundes that the sacrament must not be worshipped. Ergo to minister to the people kneeling is to be in danger of the law.

Law is pretended, but disobedience intended. Rather then selfe will canooke a controull, church, and common wealth shall be made enemies each to other, as if the same persons, that haue an thoystie in both old commaund things contrarie, & were not well aduised, what they do exact. But a truth it is, men are not aduised nor care they, against what it is that they do except. The 28. article speaks not by way of commaund, but onely in these words. The sacrament of the Lords supper was not by Christs ordinance reserved, carried about, lifted vp, or worshipped whereunto as an article of truth the statute Elizabeth 1. 3. requirith our subscription, and if anie shall teach otherwise, it passeth upon him sentence of deprivation. Those they that anie among vs doth reserve, carrie about, lift vp or worship the sacrament of the Lords supper, and good leaue haue they to sue all excommunicats. A device onely found out to gull a simple honest well affected minde. For let men talke of law as much as they list and beare mens eyes, which they dare not doe thus, nor thus, and al for feare of law, truth will detect a bad mind, & easily proue, that they respect not law. nor lawful proceedings more, then fits their own humors: 1. Elizabeth a law it is, if any persons, any manner
of

of us; shall deprave the booke of common prayer, so, and so his punishment is set do here, and the peraltie quicke for every such trespassse, prebowl manifest, and daylie byatches are made, such twittings, and preaching in this kind doe publish it for worlde. And therefore what tell they vs of law that are themselves lawlesse, and carelesse? But did they well sinart for this byatch of good order, offences would be fewer, and obedience more vsuall.

Kneceling is worshipping For Mark 5. 22. and Luk 9. 41. Iairus is said to fall, or kneele downe at Christs feete. And Math 9. 18. relating the same storie saith, that Hee did worshippe.

*Christo diuini
honorem non ex
hibuit laurus,
sed coluit ut
dri prophetam.
Genua aut flexis
quidem vulgaris
fuerit apud ori
entales satis
notum. Marlor
in Marc.
Gen 33.3.23.7.*

Kneceling is not in that place put for diuine worshipping. Iairus gave not Christ anie diuine honor, but reuerenced him as a prophet of God. For bending the knee, how common it was among the easterne men is well knowne, and the manner of the countrie in the debter to his creditor; Mathew 18. 2 in Iacob his obedience to Esau in Abraham, before the people of Heb, Gen, 23. 7. So that mere kneceling that is, bowing of the knee, is not worshipping in a diuine manner. Children do it to their parents, subiects to their king, and no hard point is it to be perswaded, that some, who chuse thus, haue as much done them by the faulte of their loines when their children aske blessing, or els both children, and parents fault is the greater.

This kneceling to the sacrament was brought into the sacrament by Antichrist, the man of sinne, Pope Honorius the third. an. 1229. teaching the people thereby to worshippe the bread, and all to be begod it.

*Totius terra
prostrationem
terra deosculati
one, alta su
pis, pectoris per
cussiones Rec.
de con. 40. 41.
uers. 1000. Har.
montensis dog.
matis pag. 144.*

The question is not of kneceling to the sacrament, but kneceling at the sacrament. The one we allow, the other we dislike, and condemne. Receiuing on our knees is not forbid, but docking, prostrating falling on all foure, kissing the earth, bouncing the brest, and popish crouching, al to begodding the sacrament, this we like not of, nor doth the booke, whence the objection would inforce an argument. The name of the booke is a treatise of custome, and truth inseriet in the booke of Martyrs

ters in King Edward the 6. his daies, where it speaketh of the
 practise of the primitive church. VVhen the sacrament was
 dealt, none of them all crouched down and tooke it for his
 God, forgetting him, that sat there present before their eies,
 but tooke, and eat it, knowing it was a sacrament, and a re- pag. 126. 4.
 membrance of Christ his bodie. Now all to be goding it. Apostoli non in-
genui prosttra-
ti in terrâ ado-
rassent sacramen-
tum. Cal. Instit.
 Honorius appointed and thus the question is handled by Hail-
 ter Calvin. The Apostles are not read prostrated or laid as
 long on the earth to haue worshipped the sacrament. Again
 speaking of Rome at this day and the practise of his followers 4. 27. 35.
 They prostrate themselves before the bread to adore it. Of
 our writers, the author of the view of poperie sets it down thus. Coram pane (s.
se homines proa-
sternunt et pa-
nem adorent.
 Honorius the third did first commaund the people at eleuatio time
 to incline and bow themselves, and when the host was carri-
 ed about in procession. This superstitious abuse, neither the 28.
 article, nor wee iustifie, onely what is decent wee labour to re-
 store. For wee know these mistikall signes must be reuerentlie
 handled which the east, and westerne churches did expresse with
 humbling, and bowing of their bodie, to shew that they presented
 themselves with bashfulnes and a reuerent feare. Metâ aîsîs
naî a uaqîs

The papists would not kneele, if there Idols were not there, no
 more would men kneele, if the bread, and sacraments were not
 there.

If the bread, and sacraments were not there: What these
 wordes may imply wee coniecture, but as here they are set
 downe we cannot, following their example, but needes must dis-
 like. Som error sure it is; so they after ward (as it appeareth)
 challenge our booke of common prayer, wherein the title of
 the communion the Eucharist hath the name of Sacraments.
 But we wil take their meaning. (No more would men kneele
 if the sacrament were not there) which is a false proposition.
 For wee kneele alway in prayer, as well, when that blessed sa-
 crament is not, as when it is administered. Secondly if we may
 not kneele for feare of superstition, neither may we bee vncou-
 nered and bare head: The papist adozeth it calleth vpon
 it, confesseth vnto it &c. all which bee the paytes of adozation.

*Cum sancti se-
rit etiam solent
flectere genua.
Oleuius in
Ephel. 3 14.*

Math. 17. 19.

Wee then call not vpon it, nor confesse vnto it but because at times of diuine prayer, receiuing it wee vse such submissiue religious gestures, as well becometh that singular woꝛk. For when the saints pray earnestlie (saith Oleuius) they vse to kneele, vnder which verie name Saint Paul, comprehendeth prayer, when he saith *Ephesians 2.* For this cause I bow my knees et. that is I pray. Which behauiour springing from an honest and vnfained heart cannot but be, (as it is) acceptable vnto God, otherwise in deedes, if the heart goe not withall, of as much acceptance with the Lord, as that kneeling of the Iewes, when they placed a crowne of thornes on the heade of our sauiour.

This kneeling crosseth the practise of our sauiour, when evening was come he sat downe with the twelve.

*Christi actio
nostra imitatio*

As if the argument were in method and order concluded thus, VVhatsoever crosseth the practise of our sauiour must not be allowed of. But kneeling crosseth the practise of our sauiour. For hee kneeled not but sat. Whereunto our answer is. Wee denie both the maior and the minor: The maior for if whatsoever crosseth the practise of our sauiour must not bee allowed of, then the church order of Geneva (where the ministers of the woꝛde distribute vnto the people the bread, and the elders (their gouernours for discipline) reach the cup) may not bee approued. For one part of the sacrament is no way inferiour to the other, our sauiour brake the bread, and then tooke the cup, and gaue it to his disciples. The same hand that did one, did both. Again for the maior, if that bee true, then the meaning is. Christ his action must bee our imitation, as if he did it, wee must doe it to; Which principle is the foundation, that beareth the weight, and pisse of all this argument, and is in great request with the Anabaptists. Christ was baptized at 30. yeares, and wee trow (say they) hee knew well the right vse of the sacrament, therefore neither must wee bee baptized sooner. Which proposition if it goe vntroubled, then must wee bee first circumcised, and afterwards baptized, then must baptism bee administered in Iordan or some such running water. As for the other sacrament of the Lords

Lordes supper, wee must then receiue it, not in the church, but in an upper chamber, not in the morning, but at evening, not before dinner, but after supper, nor after his resurrection, but before he suffered, which is in effect not at all. For we cannot so receiue it. And by that reason call vs to wash one anothers feete for so he did. Where the reason is addeed wee should doe so to. You must also wash one anothers feete. Here is our saviours practise, what hee did, and his expresse commandement, what hee did intome. Yet this we do not. For satisfiing of which doubt, least any man be offended at the omitting hereof, the answer which Gauster Zanchius giueth, is the answer generally, which the rest of our diuines returne: washing of the feete pertaineth not to the essence of the sacrament, as for that his commandement it is not properly, and strictly so to be understood as if one should wash anothers feet, but onely a lesson of humilitie, that every one so carrie himselfe, vpon occasion, as charitie requirith to serue his brother. &c. arguing hereby, that we are necessarilie to learne the generall instruction of humilitie, and not precisely to imitate that particular fact of our saviours. But proceede we on: Is it true? must our conformance be in sitting after the example of our saviour: then wee aske, whither our shooes must of, and we lie a long, the second leaning in the bosome of his fellows, his feete drawn out vpon a bed, with a pillow vnder his armes. For this was the auncient manner of the East, and west countries, Romaines, Grecians, and the Iewes both in the time of the law, and in the dayes of our saviour. For the Romaines and Grecians wee referre our selues to Horace, Plutarch, Plato, and Lucian: for the Iewes in the time of the law to Amos 2. 8. and Ester 7. 8. and in the dayes of our saviour because that moze nearly concerneth this argument, we comend the reader to Petrus Ciaccon de triclinio, but moze specially to M. Beza, & M. Calvin. M. Beza vpon this verse there was one of his disciples, which leaned on Iesus bosome This is to be referred (saith hee) to the sitting downe of the auncient, that many being sat, the last did (as it were) leane back vpon the former, his feete laid out from him. M. Calvin delineth his minde in these wordes: It might seeme at this daie little seemelie, but such was their manner of sitting then, for they did not sitte, as wee doe now at the table, but their

Tobi. 13. 34.

*Ablutio pedum
ad essentiam sacramenti
non pertinet
Zanch. de cultu
dei exet. lib. 1.
argument. 1.*

*pag. 450.
Horat. 1. carm;
ode. 27. & lib.
2. ode. 3. Plutar
Plato.*

*Lucian. xxi.
Lucian.
Amos. 2. 8;
Ester. 7. 8;
Petr. Ciaccon de
triclinio.*

*apoc. 1. 13.
1. 13. 23.
Ioh. 13. 23.*

*Hor. reuertur
ad antiquorum
discubium, in
quo sedit pluri
bus discumben
tibus, et proxi
mos quasi
priori recumben
tes pedibus exte
rius repositos.
Beza. ibid.*

*Possent hodie id
videri parum
decorum, sed tunc
litterat eorum des
cumbendi ratio.*

*Neque enim se
debant, ut nos
ad mensam sed
calceis exutos &
pulsibus inmixti
in lectulis semi-
supinis iacebant
Cal. lib.*

shoes of, leaning on cushions, laid all along upon little beds with their bodies halfe way boult vp right. Now being so, it were good that men resolved upon this point, how they would haue vs sit, before we change the receiued custome of a most humble, and reuerent gesture, which our church useth.

This kneeling crosseth the practise of our saviour &c.

*Neque enim
dubitari potest
quin illud sit
melius, & faci-
endum quod
Christus fecit.
Bel. de Euchar.
lib. 4. c. 7.*

*Dico nauis esse
duplicem in us
ecclesiasticas, &
una potius qua
fermentato pas-
ce vtiuntur.*

*Hoc enim &
Iudaismus sa-
pit, & minus
est quotidiani
cuius analogia ac
commodatum.*

*Beza. 29. &
Respon. pag.*

139.

*Nempe quoniam
eo tempore ca-
nam hanc.*

Ibid.

*Si Christus ad
carnam hanc eo
qui tum & sa-
tuerat pane*

& suis est &c.

Ibid.

*Kneeling cros-
seth not Christ
his practise.*

When we said before this argument was in great request with the Anabaptist, we might also haue added, that it is so with the papist. For in the question whether leauened or vnleauened bread is to be used in the sacrament, Bellarmine reasoneth thus. Christ at his last supper used vnleauened bread, therefore we must also. For it cannot be doubted but that is farre better and rather to be done which Christ himselfe did. Whereunto Maister Beza answering (not Bellarmine, for he writ long before Bellarmine his woorkes came forth but to this argument) maketh this reply. Although I will not greatly contend, yet to tel you my minde freely, I say there is a double fault or blemish in those churches, which vse rather vnleauened, then leauened bread. First because it sauioureth of Iudaisme, 2. because it is lesse fitted to the analogie and proportion of our ordinarie bread. True it is Christ blessed vnleauened bread, because at that time he ordained his supper, when in deede the Iewes might vse no other. So as we may retoyce & argue: If Christ in this supper used such bread, as they then used, we must do so too. But he used comon ordinarie bread the, & therefore we must vse ordinarie bread. Now our ordinarie & vsual bread is leauened therefore also is it that we vse such. As if he implied thus much. Be it Christs action is our imitation; We denie not, but even in our bread we imitate Christ, not in that very particular, because ours is leauened, but in the generall because ours is such, as is ordinarie, so too was Christs. The sum, & substance of this answer may iustify our denial of the minor which is here urged, namely the our kneeling crosseth the practise of our saviour. For Christs action & gesture is followed, if in the general dist we do, as he did, though not in that special strict manner as he did. Which interpretation rightly conceiued pleadeth our case thus say. Christ & his Apostles did that, which the custome both of those times & of their country made vsual, we do now that, which the custome

of our church of a long time hath made vsuall. It was their wonted guise to sit at meate so, and so as befoze, it is our ordinary fashio to kneel in prayer, because though a banquet we assemble at, yet heavenly, diuine, spiritual it is, not a mere corporall banquet, as if eating were all we came for, but strengthening of our faith, sealing vp in our hearts forgiveness of sins, and the like spirituall graces we come for at that time, and therefore we pray, kneele, confesse our sinnes, and sing Psalmes, and all little though, no way crossing the practise of our Saviour more in this, then in the vse of leauened bread in time of the Sacrament, but here in following our Saviour, because he did what the vse of his times and Countrie made fit, and decent, we what decencie, and custome of our times, and Countrie hath now made vsuall, and conuenient.

This is a shamelesse, and impudent reproching of Christ and his Apostles, that vsed not this gesture. As if Christ, or they wanted humilitie, and reuerence.

How chollerike these disputants are, and in their pelting chase all to herattle vs for our Church custome, and vsuall practise. But though they reuile vs, we will not reuile againe. For what were that else, but to proue vs both slanderers? as St. Austin well noteth in his answer to Petilian. This shall be onely our defence at this present. It is neither shamelesse, nor impudent reproching of Christ, and his Apostles. For no commendable gesture suitable to the seuerall times can be thought contrary, one to the other. When our Saviour instituted this Sacrament, he was not yet rose from supper, where he sat with his Disciples. The place, the time, the person all plead that his action was lawfull, and good, neither doth any man say contrary herunto: So farre of are we from reproouing what he did. For it was in a Chamber, and after they had supped being not then risen from the boord, and our Saviour himselfe was greater then any constitution of our Church since. At which time no doubt himselfe, and his presence might dispence with the Apostles for their gesture of sitting: which being but a circumstance might be after wards, as wel altered, as other circumstances

Quid aliud quam deo maledicere offensus August. cont. l. i. Petilian. lib. 3. c. 1.

of time, and place, and number of persons, or the like. For not long after, these were all altered, as we see them at this day. Our Saviour might doe that well, which we cannot so well. Any indifferent gesture might besmeare his person, because without sin, yet chose he to frame himselfe to the rites of his countrey for that action at that time. He commended his demeanour, and not his demeanour commended him. With us it is farre otherwise. We are sinners, we come to confesse our sinnes, and to crave pardon for the same, in token whereof is our humiliation, by kneeling, &c. None of all which needed Christ to doe. Such obs there is in regard of our selues, who are not, as Christ was to glorie, but to rectifie, and doe differ as much as the Master, & the Disciple, a mercifull Saviour, and a polluted sinner, a Law-giver as then he was, and a Law receiver, for so we are. Where a Scripture is ready at their hands for to proue ceremony of sitting, which some urge, as there is in time of fasting to annoint our head, and wash our face, what bitter words would they spare to lode us withall, who vpon so small occasion here giuen, charge vs for shamelesse, and impudent reproching of Christ and his Apostles? Our Saviour commandeth saying, When thou fastest, annoint thy head, and wash thy face. A Commandement is more then a practise, for the true sence of which place the interpretation both of auncient and late Diuines well agreeth, and among them by name Saint Chrysostom, and Sp. Beza. Chrysostom thus: The Lord commanded vs to be annointed, not that we should absolutely doe it, but that alwaies withall diligence we should study to hide this good treasure of fasting in private. Master Beza his obseruation is, that the manner of annointing was the fashion of those times, and the drift of the speaker we are to regard more, then the practise inoynd. For now if a man should vse that ceremonie of annointing his head, &c. He can hardly vse it without iust suspicion of wast, and rioting. Whence we may obserue, if notwithstanding Christ his owne practise, yea his expresse commandement, the Church vseth her libertie in refusal of this custome, then much rather may she in that ceremonie of sitting, where onely is Christ his example, but no commandement at all, specially when we retaine the scope, and drift of reuerence, and humilitie as we doe, for in such cases, we

Math. 6. 17.
*Præcipit Eni-
 mon Et hoc om-
 nino faciamus
 sed Et semper
 omni cum dili-
 gentia bonum
 hunc thesaurū
 studeamus oc-
 cultare. Chri-
 sost. super Mat.
 homil. 21.
 Hubenda est in
 istis componen-
 dis ratio tempo-
 rum, quibus
 Christus est lo-
 quutus, Et spe-
 tandus est loquē-
 tis scopus Beza
 in Math.
 Vnde notandum
 est vnde vix
 quisquam sine
 iusto suspitione
 iusta statuitur.
 ibid.*

We are not so much to respect, what was done, as what Christ intended we should learne to be done. For many things he did, which we neither may, nor need, nor can doe, & therefore it is fit to distinguish Christ his actions, & know how far sooth they require our imitation. Some were miraculous as his walking upon the water, *Math. 14.* Curing the Lepers, restoring sight to the blinde, fasting fortie daies and fortie nights, if we alway doe the like, our emulation is preposterous, some were expiatorie by way of attonement, as when delivered to death for our sinnes he rose againe for our iustification; some were arbitrary, as washing the Disciples feete, sitting at the Table, anointing his head, some morall for our imitation as his humilitie, for he is meeke, his kindnesse in our forbearing one another, and forgiving one another, even as Christ forgave vs, walking in love, even as Christ hath loved vs, meaning for qualitie not equality; for comparison, not proportion; not in the same degree and perfection, but for the truth, and sinceritie. Lastly, in a word his constancie, who suffered for vs leaving an example, that we should follow his steps in denying our selves, and taking up his Crosse, not that we can satisfie for others as he did for vs, but in triall of our faith, & in witness of the truth, as also in iustifying God, when he checketh man for sinne. These many waies above mentioned are Christ his actions sorted, & every one is a lesson for our instruction but not a sampler for imitation. Christ saith not his saile is to be imitated, nor learne of me to make the world, or raise the dead, but learne of me for I am humble, and meeke of hart. Such difference there is of those things which Christ did & suffered: And in the things which he did, because that concerneth the point, let vs distinguish what is the argument of our obedience, & make him our president, but otherwise we may not. Which distinction easily succoureth that doubt, of Christ what he did, & of vs what we must follow. His sitting therefore being arbitrarie, and none of those morall actions, which necessarily require our obedience, we are in this to relie on the iudgement of our Church, in whose power it is to supply it with some other decent and reverent behaviour. I deny not (saith Bishop Iewell) certaine circumstances, as fasting, sitting, standing, kneeling, & other like ceremonies obserued in celebrating the holy mysteries are to be moderated and appointed

Altius Christi miracula, particulari, moralia, Homines dominici, Quad. mus proposita erit amulatio. Cal. 1. Pet. 2. 21.

Rom. 4. 15. Math. 11. 29. Colof. 3. 13. Ephes. 5. 2.

Luc. 9. 23. Christi passio, disciplinae, afflictiones nostrae in

sumptibus.

Non dicit imitandum ergo, Christum in.

Math. humil. 17 Non dicit discipulo a me mundum fabricare aut mortuos suscitare. August. de 5. Virginita. c. 35

Intel. cont. Har. ding artic. 1. scilicet. 8.

appointed at the iudgemēt of the Church, which resolution though to be acknowledged as a truth, for a truth it is, yet because some will not be idle, but incumber themselves and others with vaine tangling to the contrary, read we, *Ap. Calvin* touching this action, who in his institutions moouing the question whether (kneeling) at time of solemn prayer be a humane tradition, that one may refuse, or neglect, answereth thus, I say it is so a humane tradition that withall it is diuine: Gods it is so farre sooth as it is a part of that beautie, whose care and obseruation is commended vs by the Apostle: it is mans, or of men, so farre sooth, as it specially designeth what was shewed in the generall. The bylese of all which answer is, that in the generall it is diuine, in the speciall it is humane. Being therefore at the solemn time of prayer, for the Minister prayeth over the Communicant. The body of our Lord Iesus Christ that was given for thy body preserue it to eternall life, &c. And of thankelgiving for: therefore it is called the Eucharist, we must take this action as a diuine ordinance, though appointed by men, and from men, yet not barely men as opposit vnto God, but such as are sanctified, and guided by the spirit of the Lord, for so may we assure our selues, and it is our reioycing, that our Church is so to be accounted at this present.

*Dico sic esse humanam, et si
mal sit diuina:
Dei est quatenus
pars est de
coris illius: cuius
cura et obser
uatio per apos
tolum commen
datur hominibus
autem quate
nus specialiter
designat, quod
in genere fuerat
indicatum
Cal. Instit.
lib. 4. c. 10. et. 30
Quoad genus di
uina quoad spe
ciem humana.
Ite.*

*ἡ ἁγία δέσφα
ἰσοψη.
ἡ ἁγία δέσφα
ἰσοψη
ἡ ἁγία δέσφα
ἰσοψη.
Iustin. martyr.
apoc. 2. ad Anto
nium imperato
rem.
Aliud fons alia
ad sedens.*

This kneeling was neuer used in any other Sacrament of the olde, or new Testament, Circumcision, Passouer, or Baptisme,

Where they brge in Circumcision it was not so, nor in Baptisme, how doe they prooue it? A Catholike affirmatiue hath either neede be, or giue a Catholike prooffe. Because the Paschall Lamb was eate standing, meane they this must be so to, and if standing how then kneeling. To be of one minde standing, of another minde sitting argueth inconstancie. By that reason of theirs, the conclusion may inforce it selfe in our hands, for so the Hebrewes eate the Passeouer. Such poofe hath men make to be deliuered of an untimely argument. But they, whose it is, reply in our defence that we, who kneele before the Sacrament detest Idolatrie: Which speech of theirs we doubt not, but is vttered vpon their knowledge. For in another place before

before alledged they tell us, that the Minister must not affirme more then he knoweth. Since therefore they know so much Part. 1 pag. 28
30. we have done, yet they that so speake, prosecute it thus farre against us.

It is granted: They that kneele before the Sacrament detest Idolatrie: yet their outward bowing to, or before a creature in the matter of Gods worship, is a breach of the second Commandment, Thou shalt not bow downe, nor worship.

A strange definition of Idolatrie. For then by that reckoning if a man kneele, his Bible lying before him, he is an Idolater, then Peter at the raising up of Tabitha must be so charged, for he kneeled on his knees and turning himselfe to the dead by said Tabitha arise: yea then may we not kneele at any time. For how can we kneele but it is before some creature in heaven, or in earth, either Angels themselves, or our brethren, & sisters where we are and live, or the roose, and wals, and whole edifice where we pray, valesse peradventure these are not to be thought creatures, but must be stiled by some other name. Againe, where it is obiected that bowing before a creature in the matter of Gods worship is a breach of the second Commandment, it is very materiall to know, what they meane by these words (in a matter of Gods worship.) If they meane the time, or place of divine service, sure we are, that kneeling is expedient to profess our humilitie in the houre of solemne prayer, which then is performed by the Communicants. If they meane bowing to, or before a creature it selfe in a matter of Gods worship (that is) exhibiting divine worship vnto the creature, which is due vnto God, they knowing that we detest Idolatrie, know also that we detest that doctrine. But if in the time of the words of holy institution then pronounced, they call the Elements of Bread and Wine Popish Images. or Idols, and esteeme our bowing to be no other. But Idolatrous at such time, as that blessed Sacrament is administered: of the two we had rather be held (though falsely) superstitious, then (truely) prophane for so speaking, and yet to the glory of God we may, and doe proclaim our utter detestation of all superstition, & prophaneesse. As for the meaning

of the second Commandement, hitherto allowes we under-
 stand this clause (Thou shalt not bow downe to them nor
 worship them,) to forbid vs worshipping or bowing downe to
 them, which God there mentioneth, such as we make unto our
 selues either graven, or the likeness of some such in heauen or
 in earth. Nowe we demand, whether those sacred Elements are
 of our making, or doe we make them to our selues, or be they
 graven, or doe we bow downe to them? If so: hold vs Idola-
 ters, and pertake not with vs in that sinne. But being not so,
 esteeme of vs as the Spinsters of Christ, and faithfull disposers
 of these holy mysteries. The summe of all is, Our bowing
 at that time is an outward reuerence (we thinke) mete should
 be performed, because of that holy action, which is then in
 hand, namely a religious communicating of that blessed Sa-
 crament of the very body and blood of our Lord Iesus, partly
 to stirre vp in others a more religious estimation of these diuine
 feales; partly to remooue all prophane thoughts of Epicures
 and like contemners; partly to put a difference herebye even
 externally from other Bread, and Wine, which at home, or
 in our Gossiping and publike feasts we receiue, as the good
 creatures of God with thanks giuing, but standing, or sitting,
 neuer kneeling as we vse to doe in receiuing this Sacrament,
 and therefore we giue it the more reuerence because it is more,
 then ordinarie Bread, and Wine. And if for feare of Idola-
 trie it be dangerous to kneele, so is it to stand: for a man
 may commit Idolatrie standing. 2. If for feare of Idolatrie
 it be dangerous to kneele, so is it to uncover our heads, for
 this ceremonie also we vse in the matter of Gods worship:
 Nowe howe kindly that is let the indifferentest giue iudgement &
 3. If so necessarie to kneele because our Saviour did it at
 other times, then are we not alone to be repproued, but other
 Churches also that receiue it standing, walking, &c. A ceremo-
 nie wherein we iudge not them, neither should they, or any
 else condemne vs. But to be reproched for well doing we ac-
 count our Crosse, and we will beare it,

*Scimus quoniam
 ab Epicureis co-
 sumptoribus
 mysteriorum,
 excitamus alios
 ad veram reue-
 rentiam ne oc-
 casio detur sim-
 pliariis &c.*

*Fulgens con-
 ualuit.*

For this same reason the Popish Wafer-cake was remooued, as
in the Rubricke of the Booke of Common prayer.

For feare of Idolatrie was the Wafer cake remooued, yet
not kneeling so; be, because the reason is not alike. For the
Wafer cake did many waies offend. 1. For the substance,
because it was not vsuall, as that which our Saviour had. 2. In
the qualitie, for the thinnesse did not so fully represent the forme
of ordinary Bread. 3. The fashion was round. 4. The
stampe vpon it was, we thinke, the Image of Christ crucified.
5. The grosse opinion then had of it, as that it was really, cor-
porally, and carnally transubstantiated Christ himselfe, and only
in outward shew a Wafer cake. All which opinions being now
confuted, & we by the preaching of the Gospel better instructed,
the commendable practise of kneeling may be retained safely,
where before it could not well be, at what time men held tran-
substantiation for a doctrine of faith; Neither is it a good ar-
gument, when we dispute of the action, to argue of the Element,
as if because a Wafer cake is to be misliked, therefore kneeling
also must indure a checke. But we will produce a fewe wit-
nesses for prooofe of this point, and so conclude. True it is,
that where Master Beza liueth, the Communicants receaue
standing, but that no more impeacheth our kneeling, then that
of theirs who receaue in Wafer cakes, and we in ordinarie
Bread: Now as our Countreymen tie not themselves to the one,
for the forme of Element, no more need they binde themselves to
the other, for the manner of the action. For Geneva is no more a
Languier vnto vs, then we are to it. This folly aduanced Rome
to that height of pride, whereunto she aspired, imposing all other
Churches to her rites, & ceremonies. In regard whereof it may
be that M. Beza speaking of this gesture, vseth these wordes. If
any (saith he) compelled by the infirmities of their owne
brethren or for some other causes shall thinke good to re-
taine any of the auncient rites let euery one haue their ac-
customed libertie herein Peter Martyr thus determineth this
question for vs, & others. I aduise in adoring when we receiue
the Eucharist, that we stay not in the elements, but worship in

*Si qui infirmi-
tate suorum con-
uelli vel alias ob
causas aliquid
aliud ex veteri-
tutibus suis
retinendum pu-
taverit, sua cus-
todia maneat li-
bertas. Beza.
de can. dom. ad-
uers. lat. b. pag.
1146.*

Quod si doce
rentur P. mar-
tyr Com. Loc.
elaf. 4. c. 10. &
30.
Adoratio inter-
na potest abs-
que periculo ex-
liberi, neque
externa sua na-
tura esset mala
Abulcr enim pie-
genus fletus &c
Nisi requiem
esset de his re-
bus in concilio
huiusmodi. ibid

Hoc sacramen-
tum sine adora-
tione, sineq; illo
(vni deo debito)
cultu, cui debita
eandem religione
& reuerentia
percipi ad-imis-
trarique debet,
atque ea impi-
etate, qua omnino
est maxime fidei
scilicet, & sui
ipsum explorati-
one Sect. 14.
pag. 120.

spirit, and truth, Christ sitting in the heavens. Which thing because the simpler sort vnderstand not, we thinke, not amisse, if we restraime them from outward adozation, namely prostrating, and kneeling till such times, as they haue beene taught, Inward adozation may be giuen, without any danger. and the outward of it owne nature cannot be euill. For many do in a godly manner bend the knee, & adoze at the hearing of those words of the Gospell (and the word was made flesh) yet those words are not to be said to be adozed, but the things themselves signified thereby. And what should hinder the very same thing to be done here, so that the Elements themselves be not worshipped, but that which is signified by them? Yet at this time for the cause before mentioned (peraduenture) outward adozation is not so fit and conuenient, vntil often mention were made of those things in Sermons. In which large discourse these notes may be gathered. 1. The outward worship of it owne nature is not euill. 2. If the words of the Gospell may be outwardly reuerenced in a godly manner, at what time they are read, then may these Elements haue the like. 3. Yet not they, but Christ signified by them: 4. He would haue externall reuerence by kneeling spared onely for a time: 5. But inward adozation alway exhibited, because without danger: Now inward worship is more then outward, for this is but a signe of the other, and if no danger in the inward, much lesse in the outward. 6. He delinereth his iudgement in very easie termes, as peraduenture it may be a while forborne: Like a iudicious wise man that speaks vnder correction of better aduertisement, not peremptorily as some among vs that are euery way inferior to him both for modestie and learning. Lastly, he takes this kneeling or prostrating not to be so fit, vntil often preaching be toyned by way of instruction. So as if the people be taught, then no such feare, but it may still be vsed: which is our very case at this day. Beside the iudgement of this great diuine, we haue the consent of the Churches of Bohemia, who far from superstitious adozing the Elements, bow their knees at receiuing of the Sacrament, as appeareth in the harmonie of the Confess. This Sacrament without adozation, and that worship which is due to God only, yet with due religion, & reuerence must be received, & administered, and that specially, which is the greatest of all, namely faith,

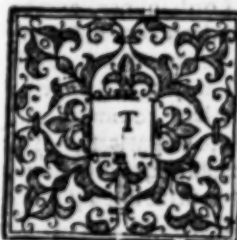
saith, and examining every ones owne selfe. Anon after it is added This sacrament is religiously distributed with full godlines, and deuotion: The congregation of the faith all most vsually kneeling on their knees receiue it with thanks giuing, ioyfulness, singing of himnes and holie Psalmes &c. The spirit of God directing them, and our churches in the vniue of one eternal holie behauiour doing the like, may be a motive to perswade others contrarie minded, to thinke that the Lord hath not left vs destitute of that small portion of knowelodge, which may determin a circumstance of this nature, and so we intreat them to resolve.

*Sacramentum
religiosè cum
reuerentia distri-
buitur. Populus
autem fidei
gratias agens in
genibus proci-
bens hoc accipit
cum gratiarū
actione. &c.*

Cap. 10.

Private communion.

The booke giueth allowance to minister to one alone, cleane contrarie to the word of God, and Christ his institutiō. Whatsoeuer will not stand with the word of institution (Eat yee) that is forbidden without exception: But to minister the sacrament to one alone will not stand with (Eat yee): Therefore to minister to one alone is without exception forbidden.



This chapter is here as it seemeth intituled. A private communion. Upon what ground we knowe it, but with what a sinister munde, and to holu iniong a conclusion any one may conjecture, and manie doe feare. If they take our communion for the masse then haue they reason for the name. Bishop Jewell prouing that a private masse, for 500. yeares after Christ was neuer heard of, calleth th it a private masse, where the masse-priest alone did eat, and drinke although in priuicke, and that happilie 2. of. 2. of. more such as

himselfe all apart were mumbling, one in this corner, another in that ende, a third in a third place, and all by themselves at the same time in severall places of the church, where the people present did neither eat, nor drinke, but onely every masse priest himselfe by himselfe. Can these men (who like the name of communion we give to the sacrament) proue in this sence we maintaine a private Communion. These termes were neuer knowne to fit our church doctrine, till those first moniters and the heires of their scruples had the use of the scruple more fit themselves to be under a scruple. The gentle admonition that was the first bare for this idle debate, then rawely entered, since over hotly followed (but vaine, and unfruitfull, God bee knoweth, and wee deploze) maketh this an occasion of their lamentable separation. Yee should first proue (say they) that the private communion is agreeable to the worde of God. And is it not reason they should first proue that we misioyne a private communion, before they misioyne vs to proue what they note reproue: Looke over the booke of common prayer from the first worde to the last lease, it were an adventure warrantable (should the maine cause lie on it) to iustifie all by this one, and not to spare a solemne protestation that wee will loose the whole cause if they can make good but this one single, singular accusation, and take them at their bare worde private communion. Behold they, or anie for them, where were vse these termes. Same the lease, page, sentence, line, anie sillable that beareth to any such purpose. Heare they it in these wordes of the Rubricke. There shall bee no celebration of the Lords supper, except there bee a good number to communicate &c. or in these following. If there be not about 20. persons in the parish of discretion to receive the communion, yet shall there be no communion except 4. or 3. at the least communicate. Where a good number is to communicate, where at least, 4. or 3. are to communicate no iust suspicion of ministering to one alone. Peradventure þ wordes they mislike, are not in the stile & title of þ communion but in some other place. What the. Turne we to þ command of þ like, where the Rubricke is thus. For as much as all mortall men be subiect to manie sudden perils, diseases, & sicknesses, and euer vncertaine at what time they shall depart out of this life, therefore to the intent they may be alwaies

waies in a readines to die, whensoever it shal please almighty God to call the, the curats shal diligently fro time to time, but specially in the plague time exhort their parishioners to the oft receiuing in the church of the holy communion of the body, and blood of our saulour, which if they do, they shall haue no cause in their sodaine visitation to be vnquiet for lacke of the same. But if the sicke person be not able to come to the church, and yet is desirous to receiue the communion in his house, then he must giue knowledge ouer night, or elie early in the morning to the curate, signifying also how many be appointed with him, & hauing a conuenient place in the sicke mans house, where the curate may reuerently minister, and a good number to receiue the communion with the sicke person &c. A quicke eye may soon ouerhip these wordes (in the church) which considered satisfie to the full, and shew it must be in publick. Other wordes there are in an other place following, at the time of the distribution of the holy sacrament, the priest shall first receiue the communion himselfe, & after minister vnto the, that be appointed to communicate with the sicke. Here still in these places are more then one to topne with the minister, and therefore is not the communion ministered to one alone. Where then is it they haue so much as the least shew for pretence of dislike. It may be these wordes insuing. But if a man either by reason of extremitie of sicknesse, or for want of warning in due time to the curate or for lack of company to receiue with him, or by any other iust impediment do not receiue the sacrament of Christ his body, & blood, then the curate shal instruct him, that if he do truly repent him of his sins, & stedfastly beleeue that Iesus Christ hath suffred death vpo the crosse for him, & shed his blood for his redemption, earnestly remebring the benifits he hath thereby, & giuing him hearty thanks before he doth eat, & drinke the body & blood of our saulour profitably to his soules health, although he do not receiue the sacrament with his mouth. In which briefe, many causes are alledged for not ministering the communion 1. extremity of sicknesse 2. want of due warning 3. lack of companie 4. some other iust impediment. In supplie whereof, least the sick party may find himselfe agriued he is to learne; if he haue learned, he is to remember that

that earnest, and true repentance of sinnes, and a stedfast faith in the merits of Christ his death, with a due meditation of all the benefits, that come thereby, and heartie thanksgiving to God for the same, are an effectuall powerfull, true communicating to his soules health, though the visible elements be not for that time received. Whereto then somuch inquirie (as as hath bene made) yeeldet) no sufficient proole for their querelous allegation: Some other place belike there is, or els they are ill bested, that without all thew in the world make thew of complaint. Were it not for one onely sentence violently wrested, they had no colour at all. The wordes are vpon a closing point of direction for the communion of the sick. In the time of the plague, sweat, are such other like contagious times of sicknesses, or diseases, when none of the parish, or neighbours can be gotten to communicate with the sicke in their houses for feare of the infection. Vpon especiall request of the diseased, the minister may alone communicate with him. Whereto the caueat greatly sets forth the wisdom of God in raising vp the thoughts of his church, by kindly prouiding for occurrences, whither of health, sicknesse or anie contagious disease. Sufficient affliction wee may thinke it, when the Lord humblyeth a man vpon his bed, debarreth him acceſſe vnto the publicke congregation. For no doubt in the stirring of the seas one wave ouertaketh not another moze busilie then surges of griefe accompany one another in a mans deepe meditation, to thinke with himselfe, what he is deprived of. And the moze delight and comfort any one hath tooke in the feale of his assurance, the moze his soule longeth after it, and all litle inough he thinkes (& herein not deceiued) to strengthen his faith, to inlarge his hope, and giue him thorough contentment for his present estate. Then cometh to his minde, what a glad man sometimes the Lord made him, when he went with other leading, or following them in to the house of God, and there accompanying them with the voice of singing, and praying, as both a multitude that keepes a feast. (O Lord of hosts how amiable are thy dwellings) when he sendeth long wishes after the courts of his God: The flight of a sparrow, & fluttering of a swallow occasion multiplied thoughts. The little ones scarce peeping forth of their shell, moze happie then

then he: for they can neither, nor root under the altars of the Lord of hosts. A stealing sigh often falleth from him; and that sigh not speechlesse. That he had the tokens of a dove, the wound his soules finde comfort in the tabernacles of the most high; and because he cannot come abroad, might hee receive more letter minne to him, whether by hand, or mouth of the minister: (so wee understand the worde of God, and the holie sacrament kissing each other, and coupling themselves both in one and all to cheare him, poore prisoner as he is) no question, then would they bee as seasonable welcome, as the raine upon the mooven grasse, and the snows, that water the earth. It hath bene the case of many God his children. Hierius and others dangerously fallen sicke upon some heauie, and grievous hurt they laboured by tentations outward, inward, or both, to desire comfort upon comfort, and all little enough, as they thought, and knowing what great things are spoken of the sacrament, and how it hath ministered much joy into them heretofore, with earnest desires they have craved the like helpe: for their languishing consciences, before they give their last farewell to a decayed nature: Wee that are in health, are not brought to the dozes of death may thinke it more then absolutely needeth, and (happilie) so it is, because though a man bee deprived of the sacrament, yet he is not deprived of eternall life: But manie in their distresse thus perswaded, yet desire the use thereof, because they reckon, (and they reckon not a misse) that their last end may thereby be made into them the more comfortable. Wherefore as *Elisba* said to *Geherie* of the woman, that did misse (as he thought) then needeth: Let his alone now, for his soule is bared within him; and the Lord hath his in his hand: mee: Let them alone good soules: their spirit in that anguish is much troubled, and panting like the hart, that Brayeth for the water brookes will not take comfort to any purpose, till it be had in to the wine celler, and drinke his fill, at the well spring of that spirituall consolation, which is committed unto the church, and is the soules beauritife band, while there is yet a sojourner upon the earth. It is a doctrine of our church, monched in the Rubricke cited before, that in case the minister can performe, hee doe his best in doinge. But say he neither doth, nor can,

and the like bold well assured of the truth of our doctrine, yet for all this coveteth to have the signes visibly ascribed him for better imprinting in his memorie the death, and passion of his, and our redemption: (for) no question but some what they adde, and that somewhat is much comfort (when they may be had) what can our church doe lesse, but so far pced to the earnest, and in deepe possit by his last request then made upon spectall, and weightie occasions. No man but instructed in the words acknowledge-eth that hee, which repents and beleuees the Gospell receiveth forgiveness of sinne, which as it is a true foundation, so an ill frame is raised upon it, that therefore there is no neede of the sacrament. For to what ende seeke we remission of sins when wee have obtained it already? But such conclusions are in force with those, who looke upon the truth with popish spectacles, w^{ch} Anabaptists eyes: Their wrong imaginati- on springes from ignorance of the doctrine, and saving use of this sacrament. For Christ the mediator with his obedience, and merits is the onely foundation of reconciliation with God, and remission of our finnes. But God the father proposeth him to be apprehended by faith, and to be received for forgiveness of sinne both in the worde, and sacraments: So will they are much deceived that thinke our reconciliation with God, and forgiveness of sinne are like colozs laid tropic ally upon the flesh, the beauty neuer fading, so as one had, we have no neede to thinke anie more of it. But the perpetuall action of faith, and daylie exercise in this life is to apprehend Christ more, and more firmly, to abide, and presene in him, not that hee can be terrible, and quite lost, but because els the little feeling, & present comfort therein by had, may weaken and fade. Say there is not anie moment of time in this corrupt estate of ours, what with the devils snares, the worlds suggestions, and our own deceivable heartes. But the more wee examine our selves, the more we confesse this for a truth, that we are to seeke embrace, & apprehend the favour of God, & forgiveness of sin. Beside that in temptations the minde is chiefly greened in such a question as this, VVheras the promise speaks in generall termes, how may it appeare to me who do beleue whether I have remission of sin, or how may I assure my selfe certainly hereof? To this end therefore

Nemo illud vel
quart vel acci-
pit, quod iam ha-
bet, ergo in usu
eucharistia, nec
queritur nec ac-
cipitur remissio
peccatorum.

Andrad. con.
Chemist. &
passim Anabap-
tistum pater pro-
ponit fide appre-
hendendum, &
accipiendum ad
remissionem
peccatorum, &
in verbo & in
sacramentis.

Chemist. de in-
finit. sacram.
cuna pag. 77. B
In hac carnis
nostra deprava-
tione inter tam
varias Diaboli
insidias &c.

Ibid.
Cum promissio
loquatur in ge-
nerale, an etiam
ego qui credo,
habeam remissi-
onem peccatorum
an vero, & cir-
ca, & similia
eam habeam.

Ibid.

cherishment then hitherto be bath done : And may it not be hoped that a faithfull Communicant in the very instant of his life and death, seeth in this lone-token the very ioyes of heauen presented vnto him, as an effectuall motive to hasten him hence, and to strengthen him in his iourney to his long home ?

The Communion Booke giueth allowance to the Minister, to minister to one alone.

Nothing contrary to Gods word, and Christ his institution to minister to one alone at a time, for how can it be otherwise. But if they meane one alone, and alonely, as if none else did communicate, but the sicke partie bedridden, they speake an vntruth. For more are required at the Minister his discretion. And a very poore body, he or she is, like a Sparrow on the house top, that hath neither wife, nor seruant, nor friend, nor chaste woman, nor keeper to tend, and tender him in his sicknesse, yea euen in the plague-time God disurnisheth not a man of all company, but one, or other good neighbour he hath (beside the Minister) whom (unless the congregation be provided of another sufficiently able, that may supply his absence) the lawes of our Church, and his owne conscience spare from communicating when the infection is: And great reason, because if a particular grieued, be to be cared for, so are many much rather both of his familie and of the whole parrysh, least through his vnadvisednesse he waile them into the like contagion. After Zanchius sheweth this at large speaking of Epaphroditus and his earnest care for the Saints at Philippi, so doe other writers, whose names we spare in this argument, yea so doth the Rubricke in the Booke of common prayer, and the Canons Ecclesiasticall in case the disease be knowne or probably suspected to be infectious. But admitting there were not another to communicate with the sicke person, is the Minister no body, doth not he, and that sicke partie make a number, though the least of all numbers ? If but two, or three agree vpon earth sayeth our Saviour, &c.

Zanch. in Philip. 2. 27. 30.

Can. Eccles. 67

Etiam si minus numero. Bucer. in Math. 18. 19.

To minister the Sacrament to one alone doth not
stand with eat yee.

*Subie Sum est
generalis specia-
le, in ipso signifi-
catur quia in
ipso continetur.
Tertul. de Velat.
Virg. cap. 5.*

To minister the sacrament to one alone at a time standeth
with the wordes of Christ his institution, because Tertullian
his rule is true: Particularities are signified vnder that which
is generall. And therefore in saying (eat yee) necessarily is im-
plied eat thou, vntlesse we shall thinke that when our Saviour
said Baptise ye, therefore one alone may not Baptise, or praying
(Pray yee thus) therefore one may not pray alone.

It is faultie that we doe not vse in a generalitie, once for all to say
to the Communicants. Take yee, eat yee, drinke yee. But vn-
to every particular person, Eat thou, Drinke thou, which is ac-
cording to the Popish manner, and not answerable to the forme,
that our Saviour did vse.

*Arist. Physic.
lib. 1. c. 2.*

One false principle breedeth many errors. For see their argu-
ment how it is concluded. That which will not stand with the
wordes of institution (eat yee) that is forbidden: But to say take
thou, eat thou, drinke thou, stands not with the wordes of in-
stitution, eat yee, drinke yee, &c. Therefore to minister it in
such wordes, is without exception forbidden. But a weak eye
may see the weaknesse of this reason. Must we tye our selues
vnto every syllable. And if Christ speake in the plurall number of
more may not we speake in the singular number of one, and one
apart by themselves, which howsoever singled, are more then one
being reckoned together? For so is this Eat thou, Drinke
thou, Being but of two, how much rather. Which in effect is,
as Christ commanded, Eat ye, Drinke ye, &c. So doe they:
But say: must we needs tye our selues to every syllables, which
Christ spake, & in that expresse forme which he vsed, then leaue
we our naturall language, and speake we Siriacke or some such
like, because he so deliuered the wordes of institution? And
must we vse these wordes (Eat yee) once for all and no other?
Why then is not a complaint taken by against ether Churches
beyond the Seas, where one Minister cometh, and saith vpon
deliuey

delivery of one part of the Sacrament. The Bread which we
bake is the Communion of the body of Christ. Then ano-
ther Minister of the Church reaching the Cuppe saith: The
Cuppe of blessing which we bleſſe is the Communion of the
blood of Christ.

*Minister ecclē
ſia unicuique
ad eandem accē
denti partem
de pane domini
deſectam por-
rigens dicat, pā
nis quem fran-
gimus 1^a c. mī.
Formula ad
uſū. Catech.
pag 295.*

In Sermons we doe not diſtinctly ſpeake to one man apart from ano-
ther, therefore neither is it convenient to ſpeake theſe words, Eat
thou, drinke thou, ſeverally to man after man.

This is no reaſon at all. For firſt we know how in Sermons
many (whoſe maſſe bouldneſſe overballanceth godly wiſdome,) ſur-
cuſſedly content the conſciences of men. Not amiſſe to ſpeake
to mens harts out of Gods word plainly, and truly; but ſple-
netically to gall mens perſons as if men would call them diſtinctly
by their proper names, growing into particulars by a finger-
pointing deſcription, cuſſing a man out thus: Thus attired,
thus ſitting, in ſuch a pew, &c. We ſhould not ſit. The fault is
not better knowne, then they are, that make the fault. A gene-
rall diſcourſe will reach home. I know (ſaith Saint Ierom)
that I ſhall offend very many, whoſe referre a generall diſputa-
tion concerning vice to their owne ſhame, and while they are
angry with me, they ſhew their owne conſcience, and doe iudge
farre worſe of themſelves then of me. For I will name no man,
nor after the licentious manner of the olde comedie, will I chooſe
out certaine perſons to perſtringe them. Here we learne, how
it is not ſafe to ſpeake unto men perſonally in our Sermons,
and that they, who doe ſo, are rather ſatypicall, then other.
But come we to the ſecond branch of their comparison, which
is rather a diſpariſon, if it be rightly called. For the Sacra-
ment is not ſo to be miniſtred, as Sermons, which are publi-
ſhed in generall termes, but more particularly, and by perſo-
nall application. Becauſe, firſt though Chriſt ſaid, Eat ye,
Drinke ye, collectively all at once, yet that diſtributively he did
not, they muſt proue beſore we reverse that ſome we have recei-
ved. 2. In miniſtring chſts we may diſtinctly ſpeake to every
one in his owne perſon, becauſe it is a part of the glad tidings of the

*Scio me offenſu-
rum eſſe quam
plurimos qui ge-
neralem de viti-
is diſputationē
in ſuam referūt
cōtūeliam, ex
dum mihi irāſa-
cuntur ſuam in-
dicant conſcien-
tiam multa pe-
ius de ſe quam
de me iudicant.
Ego enim nec i-
nem nominabo,
nec veteris co-
mōdia licentia
certas perſonas
eligam atque
perſtringam.
Hieron ad Ruſſ
epiſt de viuem-
do ſuma.*

Gospell,

Gospel, but in denouncing of Gods iudgements so warrantably we cannot doe. 3. Our voice commeth vnto all at once, but distributing the Sacrament is to man after man. 4. These pettie controuersie Diuines, that are so hard to please, allow in Baptisme, that the Minister say, I Baptise, though our Saut, our spake in the plurall goe yee, and Baptise: And if in one Sacrament the application must be made, why not in another? seeing that Sacraments are applicatorie scales of þ righteousnes of faith. To iustifie their opposition they might alleadge against vs the manner of the Græke Church which saith not as we doe I Baptise thee, but let, N. the seruant of Christ be Baptized in the name, &c. But will we know, why this is not misliked, and in the Sacrament of the Eucharist the other is, our Antagonists want neither stomache, nor will, but the onely reason why they doe not, is, some sozaine Church beyond the Sea retaineth the soyme, which we doe vse. In briefe to fit both their scruples, whether Eate yee, or in particular, Eate thou, the answer, which Iasper Beza maketh in the words of Baptisme may suitably be vsed in the words of the Eucharist: Christ hath not inioyned his Ministers what, and how many syllables they must vse in the function of their calling, but he hath limited the Act, when he commaunds them to Baptise. And whether they say (I Baptise thee) or let this seruant of Christ be baptized, the matter is not great, so the soyme of the very Act be obserued. And (yet saith he) to speake as it is the soyme in the Lattin Churches (me thinks) commeth nearer to the commandement of the Lord, and is farre more fit to confirme the faith of the partie baptized. Because the Minister speaking of himselfe in the first person I baptize, and putting to the pronoune (thee) maketh the minde of the partie baptized, both to obserue the action more diligently, as if God himselfe were then present, doing by himselfe, what the Minister by word of mouth testifieth, as also to apply the promise to himselfe properly and peculiarly. No hard matter to fit this to the present occasion, why in the Eucharist we vse these words Eate thou. First, because often repeated better remembred, 2. Because of the speciall denomination, and application then made: As for the other point, our Church is not alone in ministering ro the sicke, for beside those testimonies

*Baptizetur N.
seruus Christi
in nomine &c.*

*Non præscriptis
suis ministris
Christus qui-
bus, vel quot vo-
cibus essent & su-
ri &c. sed ad illu-
ipsum defuit.
Bez. 29. &
Respon. pag. 89.
Formula in la-
tinis ecclesiis ob-
seruata nihil
videtur ad mæn-
datum domini
propius accede-
re, & confirman-
da baptizandi
fidei accommoda-
tior. Ibid.*

*Tum ad pro-
missionem pro-
priam peculia-
riter sibi appli-
candam Ibid.*

testimonies afoze produced we may vnderstand. That to the right & due action of the Eucharist are required two at the least, namely the Minister blessing the Eucharist, and he to whom the sacrament of the Eucharist is dispensed, so speaks the Church of Wittenberg, naming it that godly ointment (in S. Iohn his Epistle) whereby the holy Ghost is effectually in those that doe beleue. In diuers other Churches this manner of ministering the Communion in a private manner is to be retained as Marcus witnesseth for this end, that the partie thereby may be strengthened in faith, made stronger against tentations of Sathan, and better armed to beare the paines of death. As for the place (though private because some chamber, or the like) yet we must not thinke it frustrateth the power of the sacrament and the vertue of the administration. For that is one, and the same in it owne nature. So to ever circumstances of time, and place doe alter extraordinarylie. What els was the roome but an upper chamber, where our saviour kept his supper with his disciples? Where was it but at home the paschall lambe was eaten? and where for manie yeares after Christ the whole seruice and sacraments celebrated, but in hidden places, private and secret, at what time persecutio, & sickness were in force: & former of which two ceaseth, namely persecution; for God hath raised uppe one, whose tittle Desider of the true auncient faith streng: the & enenlong may it our god hope of the peace of the Gospel but impotencie thozough sickness to come abroad, as also the weake conscience needing speciall choice comforts are even now verie vrgent occasions to haue the communion sometymes some what private, not any way herein contrarie to our saviour christ his institution. But for ought we can see complaine wee may of want hereof, not vsing it at all, rather then of the abuse in vsing it ill. For what with the venom of some doctrine, as that sacraments neede not, what with the prophaneesse of men, that they care not, what with the slacknesse of some minister, what with forgetfulnesse in the sick, what with frivolous obiections in misliking it, what with danger of contagion by some diseases, a verie auncient praiseworthy commendatione is discontinued. Satan much advantaged and the sick soule, that needes the spirit of corroboration agaynst the terrors of death

*Hac est pia
vinctio qua spiri-
tus sanctus effi-
cax. Ibid. foli.
15. pag. 197.
Privata est
extrema agros
tantum commu-
nio Eccl. Mufc.
tit. de cura do-
mini.*

Kpura

*Senen. Sulpit.
apost. iij. for.
acclaf.*

and hartned in a toyfull expectation of deliuerance in good time,
is then left destitute, when is most vse of all such possible helps.
What thinke we of this? Shall Scribes and Pharisees vse
falsely supposed remedies, for so they doe, and we neglect true, sea-
sonable, conuenient succour: as if the readiest way to reach home
were best to shoot short, and though were held done to proue
a good Christian (alway prouided) we doe not so much as Pa-
pists. Because they pray, fast, giue almes, &c. We shall do well
to doe none of all, these like one Ithacius, who so farre detested
Priscillians doctrine of abstinence, and euery spare diet was sus-
pected of that heresie, and with him the loosest demeanour made
the sincerest profession. But in utter lothing of all such grosse
follicie this we may learne as a sufficient resolution. What if the
shield of Poperie beare not out Paper shot, and their priuate
spalles stand the sicke in no stead: yet know we so many, as
fix not the grace of the Lord on the outward Element, but bying
their thoughts in obedience to his commaundement, distressed
soules craving comfort at home, when they cannot come abroad
shall (no doubt) finde the Lord to scale vp in their consciences by
the ministerie of the word and Sacrament, as effectually in
that houre of their necessitie, as in times of greater assemblies
and more publike meetings? Alway rememberd that some
neighbour's ioyne in fellowship for that holy businesse, they pre-
pared afozehand, as it becommeth, and the sicknesse be (though
desperate yet) not infectious, or if none can be got (and that
were very strange) yet because others default may not abridge
a sicke mans comfort, resolute that the Minister communicating,
the sicke partie cannot be thought to receaue alone, as some
are disposed to argue.



Chap. II.

Of Confirmation.

These words are in the Rubrick before the Catechisme:
Confirmation is ministred to them, that be baptized,
that by imposition of hands, and prayer they may re-
ceaeue strength, and defence against all tentations to
sinne and assaults of the world, and the deuill, &c.
These words we cannot Subscribe vnto.



Imposition of hands ioyned with holy prayer is a
graue auncient custome, whose originall we read
of in Scripture, as of *Isaack* blessing his Sonne
Jacob, when he would offer, and consecrate him
vnto God, that he might be the promised heire.
Jacob likewise blessing *Ephraim* and *Manasse* *Ioseph* his Sonnes
imposed his hands on them, and prayed. Which selfe same cere-
mony was vsed in sacrifices: for *Aaron*, and his Sonnes laid
their hands on them. And in ordination, as when *Iosua* was
chosen. *Nam.* 27. In bodily cures I thought (saith *Naaman*) the
man will, &c. Call vpon the name of the Lord, and put his hand
on the place to the end he may heale the leproisie: And *Christ* our
Saviour vsed it, when he intreated to lay his hand vpon his
daughter, as also in curing a blind man: as also in admitting little
infants to blesse them, he put his hands vpon the, & prayed. Af-
ter whose departure to the Father, the belouers for a time vsed
it in common. For our Saviour promised They shal lay their
hands on the sick, &c. But then (& alway after) the Apostles,
and after the Apostles in succeeding ages, (Bishops in regard of
their prelacie) as *S. Ierom* witnesseth) did accustome themselves
to this ceremony, & withall God did vouchsafe miraculous gifts,
which haue their Sunne setting, and know their going downe,

Genes. 27. 24.

Exemplum b. a.

Genus in Isaac

qui manus eius

Calu. apud

Mario. in Math

19. 13.

Genes. 48. 14.

Exod. 29. 10.

Leuit. 1. 4.

Numb. 27. 17.

2. King. 5. 11.

Math. 9. 13.

Marc. 8. 23.

Math. 19. 13.

Marc. 16. 17

yet other graces of corroboration, and perseuerance are of continuance hold on still, and stand in supplie. A time there is that *Barzillai* may goe to the brooke, and can goe no farther, but *David*, and the spirit of *David* bath farther to goe. The date is at an ende soz those extraordinary giftes, which came by necessitie of those times, and made entrance soz the Gospell, notwithstanding of strength, knoweledge, comfort, and daylie increase in them, soz which the Bishoppe prayeth ouer the childe with imposition of handes are soz longer time, namely to the woordes ende. As soz this speech where the woordes in the Rubricke by imposition of handes and prayer the baptised receiue strength. &c. as (if like the children of the prophets crying Death in the pot, when somewhat was thred in, scarcely pleasing their tast), so these meane, there is death in this sentence, not fitting their knoweledge, that haue tasted of the heauenlie grace reuealed in the woordes: wee answer this phrase by imposition of handes &c. is agreeable to scripture, and the auncient truth

Act 8. 18.

Να τὸν ἐκείνους

καὶ τὸν πῶτον.

2. Tim. 1. 5.

recorded since that time in the monuments, and writings of the fathers. To scripture, where this expresse forme is mentioned when *Simon Magus*, saw that by laying on of handes the holie spirit was giuen &c. So to stirre vpp the gift of God, which is in thee by the putting on of my handes, which latter place though it speake of this ceremonie in ordination yet the former of these quotations intreats of confirmation after baptism as doth also *Acts* 19. 5. But (whither first, or last of those scriptures cited in the margent) the grace of speech is the same namely by imposition of handes &c. The like wee finde in the writings of the fathers. Tertulian thus, the flesh is shadowed with imposition of handes, that the soule may bee alightned by the spirit. Again in another place. After baptism administred then handes are laide on by benediction, and blessing, aduocating and fruiting the holie Ghost. This auncient manner *Saint Ciprian* iustifying out of *Acts* 8. by the example of *Iohn*, and *Peter*, maketh this obseruation. The faithfull in *Samarita* (saith he) had already obtained baptism, only that

*Cars manus
impositione ad-
umbratur, et
anima spiritu
illuminetur.*

Tertull. de re-

*surr. carnis. Dehinc manus imponitur per benedictionem aduocans et immittans spiritum
sanctum, id. de baptis.*

which

which was wanting Peter, and John, supplied by prayer and imposition of hands to the end the holie ghost might be poured upon them, which also is now done among our selves, that they which are baptised in the church, are offered up to God by the prelates of the church, and by our prayers, and imposition of handes obtaine the holie ghost. This phrase continued to the daies of Saint Ambrose who speaking of confirmation writteth. After the fountaine, it followeth that moze be done (or wordes) that there be perfection, when at the prayer of the priest the holie Ghost is infused, and poured downe. Saint Ierom against the Luciferians writting that the Bishop did giue the holy Ghost unto the baptised by imposition of handes addeth you are earnest to knowe where it is writtten: I answere (saith hee) in the Acts of the Apostles. But although there were no authoritie of scripture, the consent of the whole world in this behalfe should be as a commaundement. Out of diuerse auncient counsels, of Eliberis, Arls, Orleance & like may be proued. Eliberis: If the baptised shall happen to lue, bying him to the Bishoppe that by imposition of handes he may bee perfected, and after ward can. 77. Those which the Deacon hath baptised, the bishoppe must perfect by prayer or benediction. The council of Arls. handes are laid on by the bishoppe, that they may receiue the holy Ghost. That of Orleance. After coming to confirmation they be warned to make their confession that being cleansed they may receiue the holy Ghost. But contenting our selves with these testimonys of antiquity, among our late writers not to name many: Chemnicus & Zanchius witness & vse of this phrase: Chemnit: God giueth grace by imposition of handes. And Zanch. the gift was confirmed & augmented in him by imposition of handes. True it is that our writers speake of the cerimonie vsed in ordination, but yet of the cerimonie it is, that they so writte, which argueth the phrase not onelie tolerable but lawfull. How much rather are we to iudge thus, both scripture and antiquitie auouching almost. And therefore

Numquid quæque apud nos geritur, Et qui in ecclesia baptizantur per prelatos ecclesie offerantur, & per nostram orationem & manus impositionem spiritum sanctum consequantur. Cyp. epist. 73. ad Lucianum

Post fontem sequitur, Et perfectus fiat, quando ad inuocandum spiritum sanctum infunditur. Ambros. lib. 3. de sacrament. c. 2.

Laicus subscriptionem facit in actibus Apostoli. (ad etiam si scriptura authoritas non subesset totius orbis in hanc partem consensum instaret. Hieron. aduer. Luciferi. Si super eueris ad episcopum cum perducatur Et per manus impositionem perfectus possit.

Concil. Eliber. can. 38. Eos episcopus per benedictionem perficere debet. can. 77. Id est. Manus ab episcopo imponitur & accipiant spiritum sanctum. Arelat. can. 17. 17. mundi, donum spiritus sancti valeant accipere. Aurelian. Deus largitur gratiam per impositionem manuum. Chemnit. de sacrament ordinis. pag. 246. Donum confirmatum in eorum & auctum per impositionem manuum Zanch. precept. in c. 4. 19 pag. 715.

What reason haue we for some set to bradshus mens pleasure to renounce a truth so thoughtlie approued, namely that by imposition of hands & prayer children may receiue strength and defence.

Confirmation hath that ascribed vnto it, which is proper to the sacraments, in these wordes, That by imposition of hands, and prayer they may receiue strength, and defence against all temptations to sinne, and the assaults of the world, and the deuill,

Whose for some mens lust dislike in this, hence appeareth, because it is proper to the sacraments, as if thus in forme of argument it were concluded what is proper to the sacraments must not bee attributed to any thing els: to giue strength, and defence against all tentations of sinne is proper to the sacraments, therefore not to be attributed to any thing els: and if not to anie thing els, then not to imposition of hands, and prayer. In making answer whereunto, wee must know, that it is not proper to the sacraments to giue strength and defence, against all tentations. For proper that is called which is onely, alway, and vnto all proper. But to giue strength against all temptations is not proper to the sacraments: It is a thing common to other, as to the sacraments, but not proper onely vnto them. For the spirit properlie is the spirit of strength, and exhortation and none els. As meanes indeede, or helpe to the sacramentes are, but so are they not alone. For the woorde of grace is able to build sarder, and exhortations, and faith, and prayer, and daylie experience of Gods mercies heretofore, and conference with learned men, and diuerse other good blessings from God doe strengthen a man against all tentations &c. Wherefore in a woorde wee returne them for answer, it is manifestlie vntue, that confirmation hath that ascribed vnto it, which is proper to the sacraments.

Confirmation hath that ascribed vnto it, which is proper to the sacraments in these wordes: wee pray thee to certifie them, on whome we haue laid our handes by this signe of thy fauour, and gracious goodnesse towards them,

No good argument to conclude from a signe to a sacrament; as if because wee hold imposition of handes a significant action therefore we ascribe that unto it, which is proper to the sacraments. All churches, that take this ceremonie to use, understand that it is a signe of commending to God that same partie, on whose handes are laid and if so, what difference is herein, from that practise, which our church retaineth. May it bee a signe of commending unto God without derogation to the sacraments, and shall it not be as lawfull to certifie of Gods favour? Hitherto we have alwaies thought, that they who are commended unto God by prayer (as at this time they are) have a sure evidence, that they are the Lords. The verie order of the wordes whence it pleaseth some to take this their exception doth sufficiently cleare both, what our church doth, and what her purpose is herein. It is not the bare imposition of hands, as if it had power of it selfe to give such a certificate. Solemn prayers are made be the Bishop over the childe, yea prayers are doubled, trebled, then this ceremonie annexed withall for a visible signe and not a sacramentall signe, which consisteth of some outward earthlie element as breade, and wine &c. but signe in this prayer is signe of what the Bishoppe doth and the partie baptised understandeth is done, which is to such a one a plaine certificate, that he hath had Gods singular favour revealed unto him, in that of an infant of a day olde, hee is brought to some competent measure of knowledge of God his grace, and wil, as also in that he is upon examination confirmed, and certified by his reverent father in God, who is able to iudge, and accordingly so doth, how, and how far sozth hee is grounded in the necessarie elements of true religion.

Imposition of bandes and prayer are both linked together with a conjunction copulative (And) implying that they both ioyntlie concur to obtayne this strength, and neither of them severallie,

If this copulative (And) were in the same kinde of case, as it is couched in the course of the same sentence, Reason were to iudge equallie of them both, But in as much, as the one is externallie to us, the other internallie

internallie to God, both effectually, but in a diuerse manner the practise of such disputants may be more iustly suspected, then their argument neede greatly be feared. This worde (and) here, is a copulative in vse but a disjunctive in power: the weakest being put first in the rancke, but with respect to him that followeth. Imposition of hands were of little worth, but so; prayer. The method and ordering of which wordes is like that *Math 17*. By fasting and prayer diuils are cast out: None but knoweth fasting is no part of the spirituall seruice, and worshipping of God, nor anie cause of it selfe able to dispossesse a diuill, yet ioyned with earnest and heartie prayer vnto God, wee read what is spoken thereof.

Math. 17. 21.

If it be prayer alone, that obtaineth strength, why is imposition of hands vsed?

Prayer alone may obtaine strength, but not altogether in this action because though a weaker coupled with it, as a candle that is tinned in the sunne, yet somewhat it is, though how much or how little, we cannot discern. But that prayer it is, which strikes the stroke wee are led to thinke with ancient & late writers. Ancient as Saint Austin and after him Doctor Fulk, and Peter Martyr. Imposition of hands by Doctor Fulk after Saint Austin, is prayer ouer a man. After Peter Martyr in his common places. When infants were baptised not able to giue an account of their faith, it was decreed that when they came to riper yeares, they should be called to the Bishop to make publicke profession of their faith. Then the Bishop did lay his hands vpon them, that is he prayed for them, that they might continue in that true faith, which they publickely professed. And afterwarde touching the grosse abuse thereof he addeth these wordes. Confirmation is vnprofitable, vnlesse it be kept after the first manner. That manner hee meaneth which before is here mentioned. Now then albeit prayer be the verie principall, yet that externall ceremonie namely imposition of hands was also vsed so; diuerse reasons; partlie in regarde of the baptised, partlie of the ceremonie it selfe. Of the baptised, because by this meanes such an one knowing hee should

Doctor Fulk;
Act. 8. 17. 6. 7.
Cum tracti esset
homines in in-
fancia nec fidei
professionem
ediderunt, de-
cretum est, ut
cum venirent
ad maturiorem
aetatem, vocaren-
tur ad episco-
pum, ut publice
fidem suam pro-
ficerentur. Tunc
episcopus manus
imponere eis,
hoc est orabat
pro eis, ut in ve-
ra fide perseque-
rentur. P. Martyr.
Com. loc. clas. 3.
c. 8. 14.
Inutilis est con-
firmatio, nisi
primo modo ser-
uetur. Ibid.

Should bee examined, did looke the better to the learning of those principles, which were required and after the episcopall benediction was much comforted and strengthened as his own comfortable experience herein could best witness. 2. in respect of the ceremonie it selfe used grauely and solemnely by the Bishop after and with prayer, which if altogether needelesse, and of no vse, Peter and Iohn needed not to haue tooke such paines as to come from Ierusalem to Samaria to haue laid hands vpon them, whom Philip the Deacon did baptise. For they might haue prayed in Ierusalem for them, but to shew that the other ceremoniall action might haue due place, therefore is it, they did both accordingly; euer since the church of God hath used both prayer and imposition of hands for distinction sake to distinguish the baptised after examination from others that are prayed for, Because though prayers be made for others, and so the comparison is alike, yet are they not with imposition of handes after catechising a young graft, as then the manner is.

If the signes that Christ hath instituted in the Gospell bee sufficient to represent, and scale vp vnto vs Gods fauour, as in Baptisme the washing of water, in the Lords supper the representations which the breade and wine doe offer to our minde, then to bring in, or to approue by subscription the bringing in of other signes at the administration of these sacraments, to represent, or scale vpp vnto vs Gods fauour as speciall graces, which the said sacramentes were instituted to represent, is to detract from the sufficiencie of Christ his institution, and is an impious addition. The like may be said of the signes of imposition of handes in confirmation, and in other like thinges not commended vnto vs by Christs institution.

So far forth as this obiection concerneth the signe of the crosse in baptisme, because we would not trouble our selues, or the reader againe, wee intreat him to looke our first part cap. 26. *Part. 1. c. 26. As pag. 139. 140.* for that where it is added. The like may be said of imposition of hands in confirmation, we inuert their wordes. The like may not be said. For imposition of hands is not a signe brought in at the administration of the sacrament either baptisme, or the Eucharist but long after baptisme & sometime before the Eucharist: therefore supposing it were true that is lastly surmised) the like may not be

saide of imposition of handes in confirmation. For the argument it selfe here vsed (to ripe vnto the very bowels thereof) is verie weake and ruinous. The sequell of the Maior proposition wee utterly denie (that is) It doth not follow that wee detract from the sufficiencie of Christ his institution, if wee approue of the bringing in this ceremonie of imposition of handes. For might this be a matter of consequence it would inforce by way of reasoning to the like purpose in the dayes of the law. If the signes that God hath ordained in the law were sufficient to represent and seale vnto the Iewes God his fauour as in circumcisiō the cutting of the flesh, in the passeouer the representations, which the Paschall Lamb did offer to their minds, the to bring in other signes as imposition of hands &c. is to detract from the sufficiencie of Gods ordinance and is an impious addition. All which draught faileth in the handling, because that notwithstanding the sufficiencie of both sacraments in time of the law, yet this ceremonie of imposition of hands and prayer for confirming & strengthening was the vsed. Where hence followeth. If so that imposition of hands did not impeach those sacraments at that time no more may it be thought to hinder the sufficiencie of these, & if then no cause but it might be vsed though those sacraments were ordained, much lesse now is there cause, for the reason is all alike both in the sacraments of the law and of the Gospell. This might suffice to shew the inconsequence of this reason. But wee will examine the wordes yet more thoroughly.

If the signes that Christ hath instituted be sufficient &c (See before)

The sufficiencie of a thing, whither sacrament, signe, yea of a word it selfe is not impeached by addition of that which is explicatorie and of good vse. Sufficient is the holy scripture it selfe, neither may a man adde, or detract from it, a curse there is vpon those that do so, yet none of all their persons are in danger thereof, whose reuerend, ancient, painful godly labours haue ben employed in commentaries, expositions, sermons, catechisme, paraphrase, or the like, nor doe their commendable trauals detract from the sufficiencie of the scripture. Sufficient is a word of truth

truth delivered by one honest man to another, yet an oth sometimes is annexed, and neuer thought derogatorie to the truth being so tendered, as it should bee. Sufficient is an oth to binde a man, yet moze trustable, and harder vpon anie plea to be recalled, when a cozpozall ceremonie of lifting vpp the hand, or laying it on the holy gospels is ioyned therewith. Sufficient is a vow made in baptism. For therein wee promise vnto God all things that are for his glory, our neighbours benefit, and our owne duty, yet if a man doe promise anie thing afresh, bending himselfe to, or from this or that, being the furderance of the glorie of God, & his owne good, it is no way derogatorie from the former which he made, and therefore these termes of (impious addition) might haue well bene spared.

The like may be saide of other like thinges, not commended vnto vs by Christs institution.

As if other thinges added to, or after the sacraments, not commended vnto vs by Christ were impious additions for this coherence we note in the wordes by their necessarie dependance from the former. But wee haue cleared imposition of handes which was not by Christ his institution in plene as this objection intendeth, yet was alway practised by Christ & his Apostles & afterwards by apostolical men. And that other things, which our church approueth, not mentioned by Christs institution or impious addition, wee hold a speech that proceedeth from moze spleene then truth. The manner of saying I baptise, is no forme of wordes, which our sauiour instituted, yet no impious addition to the sacrament, That it is not the expresse forme, which we can exactly inforce vpon Christs institution may appeare before, as also by W. Brentius, who in his catechisme approueth of the minister that shall say thus to a new convert comming to baptism. I haue now heard of thee a confessio of thy faith that thou beleeuest in God the father, God the son, God the holy Ghost, & therefore into this confession I baptise thee into the water that by this seale thou maiest be sure that thou art grafted into Christ. Goe in peace. The hauing of God-fathers and Godmothers in baptism is a thing not commended vnto vs by Christs institution, yet no impious addition.

Simul maiorem diuert.

Audiuimus enim te confessio- nem fides tua quod credas in deum patrem, filium, et spiritum sanctum: in hanc igitur confessionem in- iungo te in aquam. Et hoc signaculo certus siste esse in- fectum Christo. Vade in pace Brentius in catechis. de bapt. Sponsores Tert. de baptismo.

*Tertull. de coro
milit. c. ad
uers. Praxeam.
Christoph. homil.
24. in ioba.*

*Greg. lib 1. epist
41. ad Leand.
concil. Toleta.
4. c. c.
Euseb. hist. ec
cles.
lib 7 cap. 20.*

*Piscator. Rom.
6. 3.
Beza. ibid.*

*Perk. armil.
antiq. c. 38.*

*1. Cor. 10. 17.
Justin. martyr.
apolog. 2.*

addition: The ceremonie of dipping once or twice. in baptisme is that, which the church hath used diuersly sometimes one way, sometimes another: thrice at a time in, and before the daies of Tertullian, and Chrysostome, sometimes once, as now, because of the Arians and other hereticks, which did abuse that triple actio to signifie three natures of the 3. persons, where before it was intended by the church to signifie 3. persons in the Trinitie, and Christ his 3. daies abode in the graue. The giuing of a name (as wee feareme it a christian name) to the child in baptisme is not commended vnto vs by Christ his institution yet wee hold it (as our church vseth herein) no impious addition. The ceremonies of dipping the whole bodie into the water, pausing vnder the water and rising vpp againe from thence seemeth to bee an auncient rite, whereunto the Apostle *Romans 6.* is thought to allude in the death of the old man, his buriall, and resurrection to newnesse of life. A signe added vnto baptisme (notwithstanding baptisme it selfe doth signifie so much) and neuer then called an impious addition, no; detracting from the sufficiencie of that holie sacrament, which hereby appeareth not essentiall, but changeable, because not in vse now with vs in our church by reason of the coldnesse of the countrie, as also the tendernesse of our infants, with whom charitie and necessitie doe both well to dispence. These signes, actions, additions all significant vnto the administration of baptisme, yet neuer to this houre (except wee onely this obiection) ministred iust cause of dislike, as being thought impious, or derogatorie from baptisme and the sufficiencie thereof. The like wee are to exemplifie in the sacrament of the Lord his supper, which is (that wee may returne men their owne english) a signe, that Christ instituted in the Gospell to represent, and scale vpp vnto men Gods sauour, as also the friendshippe and loue. which should bee amongst vs, whereof it is a symbol and pledge. For 1. *Cor. 10.* we that are many are one bread & one body because we are all partakers of one bread, yet y^e, which this signe instituted by Christ doth represent and scale vnto vs, the verie same representation was offered to the mindes of the faithfull by a kisse when they saluted.

saluted one another at the same time. For it was a symbol and significant signe of linking their affections and giving like honoꝛ one to another, and so by consequent a note of Gods loue vnto them. Not of Christs institution, yet not therefore detracting from the sufficiencie of the Sacrament, noꝛ an impious addition. Many other instances we might adde, but this shall serue only for this time. Mutuall consent twixt couples maketh marriage, specially solemnized in publicke and witnessed by the congregation, & sanctified by the Minister his holy benediction, yet the ceremonie of the Ring is added hereunto by the Church, which is so farre from being impious as that Master Bucer, and Master Viret (a man ignorant of our controuersies now on foote) both allow the vse thereof.

*Non solum am;
citra sed
multiplic;
Symbolum, &c.
1. Cor. 16. 20.
2. Cor. 13.*

This ceremonie is added but not in the administration of Baptisme, or the Lords Supper, which are the Sacraments we speake of.

So likewise imposition of hands is not in the administration of either Sacrament, and therefore the instance, which we bring is pertinent inough to the purpose wherfore alleadged, and suitable to the obiection before urged, where these words are. The like may be said (namely that they are impious additions; what are not commended by Christ his institution. But to conclude our answer to this straine, and to returne a necessarie obseruation vpon this point. The termes in the former obiection pretending to open the nature of both Sacraments in full sufficiencie, are themselves insufficient and defectiue. For to call the Elements (instituted by Christ) of water in Baptisme, and of bread and wine in the Eucharist representations, which offer to our minds, &c. Or such as represent speciall graces, as if their scale were to represent, and make some faire shew, we hold no definition, no found explanation of a Sacrament. For saying they doe exhibit and offer grace, seeing they are very true substances, not qualities, and therefore not representations, seeing they are effectually instruments of saving grace vnto Gods children, yea moze then all this, surely moze would haue bene added, and not thus rawly calling them representations, & doubling that one word, as if therein lay the strength, dignitie, and excellencie

of a Sacrament. Again, this clause is doubtfull where it is said (to bring in, or to approue by subscription the bringing in of other signes, &c.) (other signes) if they meane, such as thrust forth those, which Christ hath instituted, and will needs supply their place, or (other signes) if they meane of like necessity or validity, equaling them to the Sacraments which Christ hath instituted, we confesse to bring in such signes were to detract from Christ his institution, but other wise as tokens from man to man, yea some of them through prayer in the spirit as certificates of Gods grace and fauour, we hold no way derogatorie at, or after administration of the Sacraments.

In the prayer the Bishop saith After the example of the Apostles we haue laid on our hands. This is no true imitation,

It is, and therefore a true speech, For they and the apostolicall Churches did it, alway toying prayer with it. A ceremonie it was vsed after Baptisme vpon diuerse considerations, but alway so farder strengthening the partie, whether Baptized, or to be ordained. And if comparisons were needefull. There is reason to iudge of the two, young children (anone after they haue bene entred in the principles of our holy faith) haue more neede of this after-helpe to put them in minde of the power of Baptisme, and to woike a remembrance thereof more effectuall in their hearts and memories.

They had warrant, the Bishops haue none.

In this point, Apostolicall practise is Episcopall warrant. What expresse word in Scripture for all Churches both primitive and since, the same is for our Churches (at this day) with whom the ceremonie is vsed, then to translate it from the sacrifices of the Law now to deriue it ouer from those times to vs. This fashion of imposition of hands the Church (saith Austin speaking of the custome continued vnto his daies) retaineth in her Prelats. And the reason is manifold, why they rather, then other Ministers that Baptised the children.

*Hunc morem
impositionis
manuum in
se presbiter
etiam nunc ser-
uat. August.*

1. Because Philip that baptized did not impose hands but John
and

and Peter did. 1. Because all ages since Christ held a Bishop
superior to an ordinarie Minister in his Diocese, for without
all contradiction the lesse is blessed of the greater. 3. They ra-
ther then others in honour to their prelacie and place as Ierom
writeth. 4. Because the parochiall Minister should not be
thought a partiall Minister over those whom he baptized. 5. For
greater grace, and reuerence to the proceedings countenanced by
one whose granitie, yeares, and authoritie much preuaileth in
such occasions. 6. For anoyding of heresie, schisme, and the like.
Lastly, for that the Bishop might be an arbiter twixt the Pa-
rishioners and their Minister in praising, or dispraising, accor-
dingly as upon examination he found the youth and their friends
had taken care for waiting those buds with vertuous educati-
on, & nortured them up in the knowledge of the articles of faith,
and all such necessarie points as well becom a good Christian
to his soules health. These and the like in histories seeme to be
the cause why Bishops laid on their hands, and prayed over
children baptized, that could giue account of the hope that was
in them. A point duely to be remembred, because some take ex-
ception against the Papist herein, yet against our Church iust-
ly they cannot. For we preferre it not before Baptisme, but
Baptisme before it: We make not alike necessitie of the one as
of the other. For that may be deferd without any detriment to
the childe, till he come to more yeares, Baptisme we hold
not arbitrarie, nor (hauing conuenient meanes and time) doe
we thinke meete it should be long deferd. Every lawfull Mini-
ster sitteth for Baptisme, but not every one so fit for imposi-
tion of hands: that a holy Sacrament of Christ his owne
institution, and by him commanded: this a reuerent ceremony,
and signe onely, though not expressely commanded in Gods word,
yet laudably practised by Christ, by his Apostles, and apo-
stolicall men which we doe euen for this cause imbrace, as com-
mendable and expedient. alway professing the necessitie, dignitie,
and excellencie of Baptisme about it, because every approu-
ed Minister is bled in that, and not in this, which argueth the
worthinesse of the Sacrament, be the Minister of superior or
inferior note. Whereas in this other ceremonie it is not so.
For though Philip did Baptize, yet John and Peter did lay

Heb. 7.7.

*Ipſique adhibe-
ta impoſitione
manuum in illa
ſu ut confirman-
di quanguam
ipſam manuū
impoſitionem
putamus libera
obſervationis
eſſe, & cuius
exemplum quic-
dem Apoſtoliū
exiit, non autē
preceptum
Chriſti Piſcat.
in Heb. 6.2.
Ad precatōne
pro illis pueris
ſine ſuperſtitione
adhiberi poſſet
impoſitio manu-
um. Nec inanis
eſſet ea preca-
tio, Nititur
enim promiſſis
omnibus de dono
perſeuerantia
& gratia con-
firmationis.
Chemnit. de con-
firm. p. 69.
De exhortatio-
ne etiam ad per-
ſeuerantiam
& de confirma-
tione per verbū
in ſemel ſuſcep-
ta doctrina &
ſide extant
Apoſtolica ecce-
ſia exempla.
Act. 14. 15. &
18. ibid.*

*Non quia ipſi
dabant, ſed
quia ipſi orantibus datus eſt. Auguſt. in Iob, euang. traſſ. 6. Orant quippē & ſemires in
eos, &c. Idem de Trinitate, lib. 15, cap. 26.*

on hands, not derogating from what *Philip* did, nor extolling their confirmation above his Baptiſme, notwithstanding that they were ſuperiour to him in place and prebeminence. Can our Church then be thought to doe without warrant, when it doth but as it hath the firſt and ſollowing Churches for an example? So Piſcator obſerveth, that when children haue been taught the doctrine of repentance and faith, they are to make profeſſion thereof, and then to be confirmed by impoſition of hands. Although we thinke the very laying on of hands, to be a point of free obſervation, as hauing the Apoſtles example for a preſident, though not any expreſſe commaundement from Chriſt. When the Apoſtles ſaſt being an example, & this done after it, no ſuch vntruth is maintained as ſome thinke in ſaying. After the example of the Apoſtles we haue laid on our hands, &c. Chemnitius writeth thus vnto prayer ouer the child to be confirmed, impoſition of hands may be vſed without ſuperſtitition. And that prayer cannot be in vaine. For it relieth on promiſes, concerning the gift of perſeuerance, and the grace of confirmation. This rite ſaith he) would bring much profit to the edifying of youth, and of the whole Church, and were alſo agreeing to ſcripture and purer antiquitie. For in the Apoſtolically laying on of hands was a triall of doctrine and profeſſion of faith. Act. 19. and of exhortation to perſeuerance, and of confirmation by the word in the doctrine and faith. Exam- ples of the Apoſtolically Church are extant, Act. 14. 15. & 18. Which being ſo, witneſſeth in their iudgement whom we cannot thinke partiall in this behalfe, that the phraſe, which our Booke vſeth (after the example of the Apoſtles, &c.) is a phraſe irreprouable.

The Apoſtles laid on hands and gaue gifts.

Saint Auſtin writing of Simon Magus ſeeing the holy Choft was giuen by laying on of hands, noteth, that the Apoſtles did not themſelues giue it, but it was giuen, they praying and calling vpon God. For they did pray that it might come vpon them, on whom they laide hands, but themſelues did not giue it.

The

The Bishop layeth on hands, but giveth no gifts.

Those gifts were signes fitting the time. For so must signification be given by the holy Ghost in all languages, because the Gospell of God was to run through the whole world in all languages, so much was signified, but is past and gone. Is it now expected that so many speake with toonges, as haue hands laid on them to receive the holy Ghost? or when we haue laid hands on children, doth euery one attend, whether they speake with toonges, and when he hath seene they speake not with toonges, hath any of you beene so forwardly bent to say, they receaued not the holy Ghost? &c. Since therefore by such kinde of miracles there is not now that witnesse of the presence of the holy Ghost, whence it is, and how a man may know whether he loue his brother, Let him see and try himselfe in the sight of God, let him see, if there be in him the loue of peace and vnities, the loue of the Church, &c. Which whole discourse verbatim, word for word rendred by that Father is more plainly to like purpose laid open, else where writing of Baptisme against the Donatist. The holy Ghost is not now given in temporall, and sensible miracles by laying on of hands as heretofore, &c. But inuisibly and secretly, loue is knowne to be inspired in their hearts through the bond of peace. The substance of which answer is often handled by that Father implieth Imposition of hands with prayer, was used not onely for miraculous gifts, but also for confirmation and strengthening of their faith, which very same marke our Church admitteth at in those, on whom hands are laid, though former extraordinary graces long since discontinued. So in effect answereth Doctor Fulke in his defence of our translation against the Rhemists, namely, that how euer imposition of hands, by which Simon Magus saw the holy Ghost was given, indured no longer, then the miraculous gifts, as vnction with oyle named by Saint Iames: yet another kind of imposition of hands, mentioned Heb. 6. is, and may be in perpetuall use, &c. And where the Rhemists charge vs to make no more of it, as the Apostles saie, but as of a doctrine, institution,

*Signa erant ibi
pari opportuna,
oportebat enim
ita significari
ibid.
Significatum
est et translatum
numquid modis
quibus imponi-
tur manus ut
accipiant spiri-
tum sanctum
hoc expectatur
et longius
quantur? ibid.
Ita peruerso cor-
de aliquis Ges-
trum fuit Ge-
deret, non ac-
ceperunt? &c.
Interrogat cor
suum &c. Id.
tra B. 6. in epist
Iohann.
Sed inuisibiliter
& lascentur in-
tellectus per
vinculum pacis
eorum cordibus
diuina charitas
inspirari. Id. lib
3. de bapt. c. 16*

Doct. Fulk.
Act. 8. 17. 6. 7.

tion, or exhortation to continue in the faith received. Wdoas Fulke answereth it is false. For we acknowledge (saith he) Imposition of handes with prayer, that they which were so taught, instructed, and exhorted might receive strength of Gods spirit so to continue. And where those accusers lay to our charge that there are among vs, which put the baptized committing to peeres of discretion to their owne choice, whether they will continue Christians or no, he utterly denieth that imputation, adding hereunto in our Churches name, that they are required to make confession from their owne mouth of the same articles, and perfoyme by themselves, what others promised for them. Then afterwards with these words he shewes by his sentence: finally that which the Scripture telleth vs of prayers, imposition of hands, of the holy Ghost, of grace, and vertue from above we acknowledge, as well as instruction. Gentilitas in his examination of the councell of Trent handleth the argument thus. In Baptisme this ceremonie was retained in admitting two sorts of persons, one boyne of vnbeleeuing, the other of beleeuing parents. Those of vnbeleeuing first Catechized in the word, converts from Paganisme, able to yeeld god reason for maintenance of the true Faith, were by Baptisme admitted into the fellowship of Christ his visible Church, the other boyne of beleeuing parents (and so in the covenant) were first baptized, and then after growing vp to peeres of maturitie, were confirmed by the Bishop with prayer, &c. In the ende this was called a Sacrament, but by the Primitiue Church plainly and simply Confirmation,

In primitiua ecclesia, qui ex paganismo in Christianismum &c Innocent. Gentilitas in exa concil. Trid. lib. 2. sess. 7. c. 4. pag. 83. Illis manus imponebantur ab episcopo deum orante, &c. Ibid. Hoc denique sed ferius sacramentum appellatum est, sed a primitiua ecclesia confirmatio simpliciter dicebatur. Ibid.

There is no commandment in Gods word for this imposition of hands.

Scio quidem non extare praeceptum hac de re, inter exempla Apostolorum, & Veteris ecclesiae vellemus pluris estimari, imo deberent nobis esse iuxta divinae legis. Zanch. in 4. praecep. c. 13 pag. 716. Scimus enim huius carismatis originem fluxisse ab Apostolis & ab illis authoribus institutam fuisse ut esset sollemnis precandi ritus, &c. Marlorat. in Heb. 6. 3.

We answer hereunto as Gualter Zanchius both of this ceremonie in ordination, I know it well (saith he) yet in the meane while I could wish the examples of the Apostles, and the ancient Church to be of more account & indeede they should be a diuine rule vnto vs. Would they so were as he well aduerteth they should be. For we may, or must know that the

originall

Original of this ceremonie came from the Apostles and was ordained by them the Authors, to be a solemn rite of prayer. For to what end should the same doctrine be called in some the doctrine of Baptisme, in other some a doctrine of imposition of hands, but because infants having received baptisme were instructed in the faith, so as nothing remayned but to lay hands upon them? This instruction in the faith was point after point a graine declaration how, why, into what, the little one was baptized, what & blessed Trinitie gave and sealed by, how a covenant of grace was made, and a renouncing of Satan with promise of obedience. 2. The child being presented by the parents or friends did openly make confession of his faith according to a set Catechisme in those times. For there were Masters, as Chemicus observeth, whose part it was, to see, that infants were taught, as soon as they became capable of godly information. 3. If in any thing any one of them doubted, or had bene corruptly taught (for there were hereticks sometimes Novatians and Arrians, &c. that did seduce) he was better informed, and there publicly did disclaim all such false doctrines and heresies. 4. If he did answer right, then followed an open protestation solemnly undertaken to persevere, & maintaine that doctrine which he profess. 5. This promise and how being made the Bishop offered by prayers to God in his behalfe, that he might continue in that faith, and increase in all other graces of God his spirit. Unto which prayer then made, imposition of hands was joyned, whose use was partly to consecrate to God and to his grace, so did the Hebrewes their beasts in the law when they laid hands upon their sacrifice. 2. To give the right to be received among & rest of the children; so Jacob laid his hands on Ephraim and Manasses. 3. For confirming the graces of Gods spirit in the, namely that the good &c. might be augmented and confirmed by imposition of hands. 4. To note that the Lord took the into his protection, to win reverence (as B. Calvin noteth) to that graine holy actio of the Bishops, imposition of hands was used, that it might have the more reverence and dignitie. For more testimonies

Quorsum enim eadem doctrina Ec nisi quia infantes, &c. Et non aliud re haret quidem illi manum imponere, &c.

Secundum formulam Catechismi quam tunc habebant coram & c. monum. Cal in Hist. 4. c. 3. & 4. Augustini Cateches.

Consecrare deo & c. illius gratia Zach. 10. 4. & 5. c. 19.

Tradere illis ut inter reliquos recipiantur Ibid.

Bonum autem & c. confirmatio per impositionem manuum Ibid.

Quo (episcopalis) actus, quod aliquis gratia

sanctaque merito esse debebat, plus reverentia haberet ac dignitatis ceremonie adhibebatur manuum impositionis. Cal. in Hist. lib. 4. c. 19. 4.

We might heape vp, of Hessusius, Melancthon, Herbrand, Bucer, Calvin, &c. But we will content our selves with the two last. Passer Bucer, vpon the 4. to the *Ephesians*. The signe of imposition of handes Bishops onely did giue, and that not without reason. For whether the conuent of the Lord is to be confirmed to those that are Baptized, or whether they are to be reconciled, that haue grievously offended, or whether the Ministers of the Church are to be ordained, all these necessities doe best become those, to whom the chiefe care is committed. Passer Calvin in his institutions and other treatises doth greatly commend it, and wissheth the restoring of the same. What impregnable necessities commanded it forth of some Churches we know not, but the wisdom of our Church yet retaineth it, and we may rather be condemned for neglect of it, then blamed for the use.

Talem laudo.
Ibid.

Eiusmodi ritum
Ubique institutum
merito op-
temus Id de
va eccl. reform.

pag. 459. inter
apud.

All reformed Churches speak against confirmation.

Denied it is not, but every one of these whose names we haue cited, speake against confirmation, as doth also the Church of Wittenberg calling it a vaine, Popish, superstitious ceremony, and well may they so doe, nor let our Church finde any fauor, doe we maintaine confirmation to be a Sacrament: 1. Or detract we from Baptisme to giue vnto it: 2. Or make we vnto on a part thereof: 3. Or giue we it prebeminence above Baptisme: 4. Or make we the essentiall forme to be the holy Chrisme, (as some call it) of saluation: 5. Or teach we that it doth confer grace: 6. Or doe we vse balme: &c. 7. Or puffing ouer a cruze salute it with all haile holy Chrisme: 8. Or put we the child to kisse the Pax: 9. Or, in stead of laying on of hands giue it a pat with the thumb, and then a blow on the cheek: 10. Or tie a rag about the forehead: 11. Or pretend to confirme it being a child but senon daies old: If these, or any of these, we be guiltie of, we hartly giue them thanks that reprove. But the world knoweth, so far as our name is heard of, even therefore are we traduced by our open enemy abroad, because we omit all these things. What then shall we forgoe all patience: Our hope is, when our Countriemen know the sinceritie of our defence, and how farre approued of by other Churches, they will shake their itching heate against vs in this argument.

Confirma te sig-
no crucis et co-
firmo te chrys-
mate salutis
&c.

Chap. 12.

In the Rubricke of the Communion at the entrance of the people to the Lords boord, the title of the confession hath this. Then shall this generall confession be made in the name of all those, that are minded to receive the holy communion, either be one of them, or els by one of the ministers, or by the priest himselfe, all kneeling humbly vpon their knees. These wordes were excepted against by worde of mouth, and this reason giuen for dislike. The worde of God, alloweth not a woman or any other person beside the minister to speake in the church 1. Cor. 14. 34. This Rubricke admitteth any one of the communicants to make the confession, therefore not to be allowed nor subscribed vnto.



Copy by personall and reall argument. personall for the day before, at what time this conference was had, a minister being contented did confesse at the marriage of his daughter, hee required hir to take the communion booke, which shes did accordingly and without any spiritual guide to informe hir (contrarie to our church order set downe) hold-

*Quoad hominē
& quoad rem.*

ing the booke in hir hand, did publickly and audibly read the wordes, wherein hir consent is required. Which noueltie pleased the father so well, as he would needs aske his parishioners, whether that were not far better, then the other fashion of pronouncing them after the minister, hee reading the wordes, and directing the couples by them. So as if the obligation here

made haue strength, it mightily ouermatcheth this madde of some one, who hath fellowshipp in other points of opposition against our ecclesiasticall canons and order. The reall answer to purpose was, and is thus. First none could giue instance that any other did it but the minister, the rest of the congregation pronouncing that generall confession, word for word after him. But if so it were (as the booke to their vnderstanding pretends a libertie, yet no offence at all for any one of the congregation publickely to read an inditement of a wone against his owne soule. For so that confession is, wherein the people are deeply engaged. Where it handling the key of opening the kingdome of God by the ministerie of his word, that the publicke should say This sentence of absolution be pronounced by man or woman, or anie one of the Communicants, then were iust cause to be taken against it. But the truth is, the booke wisely prouideth that the priest or Bishop being present shall vpon confession first made, turning himselfe to the people say &c. Well knowe it is that in the vniuersities, our colledges, & schooles of learning appoint in time of diuine seruice, certaine chozisters or scholars to reade chap. say prayers, sing the letanie, and such like. All which so done by such, is perfoymed all that while by other then priest ministers, that haue taken orders. As for the firstord conclusion (That we permit weomen to speake openlie) proueth no such thing: secondly did it; no such aduantage. For weomen are to speake somtyle with the whole congregation whereof they are a part. or els how shall they sing psalmes, and seuerall alone by themselves, as occasion may bee offered, whither at the lauer of regeneration when they became sureties and Godmothers for little ones then to be baptised, or to make answer at the solemnization of marriage, when as their husbands for their part promise to take them to wiues, and they againe in like words say as much on their owne behalfe audibly, and aloud, that the rest of the congregation may witnesse the publicke vow each of them make to one another. Wherefore it cannot bee thought scandalous if neede so require, that a confession bee made in the name of all those that receiue the holy communion, either by one of them (as this obiection will needes haue it thought) man or woman, or else by any of the ministers. For as it appeareth in storie the manner was, that weomen

women hauing publickly offended, the church required publick
 prooofe of their vniuersall repentance, both by word and deed. This
 Irenaeus witnesseth Certaine women secured, & corrupted by *Mulieros qua-*
 one Marke an hereticke, and afterwards conuerted did manifestly *dam à Marco*
 by publickly their confession weeping and bewailing their error, *haereticos seducta*
 that they were so abused. The like course was kept with other *et corrupta cū*
 others who (notwithstanding private persons) made a publick *conuenerantur*
 confession of their sins in their owne name and behelpe. And *in manifestis*
 whereas any one of the ministers is named (beside the priest) we *ciebant*
 must know that many particular congregations had, as some *ἐξ ὧν ἡ ἐκκλ.*
 churches yet haue in supply 2. 3. yea more that did attend their *plāgentes &*
 publick function till such time as they were called forth to reside *lamentantes*
 in some speciall charge. Wherefore person, vicar, curate, yea ma- *corruptelam,*
 ny more then al these in greater churches Cathedral, and the like *Irenae. lib. 1. c. 9*
 as in the citie of Rome under one Bishop, 46. presbiter, 7. dea- *Clement. exam*
 cons, beside many other inferior helpers for many seuerall duetys *2. part. ritual. de*
 so at Constantinople 60. priests, 100. Deacons &c. to reade, *confes.*
 sing, & pound, and to make supplie in the offices of prayer, confes- *Euseb. lib. 6. c. 43*
 sion, &c. which is the very cause here challenged in this place: now *Noua constitut*
 in regard of these occasions before specified, that men and wo- *3. Et de termi-*
 men did, as also for that ample supplie was and is in some chur- *natus sit nume*
 ches, the booke offereth it in these termes. This generall con- *rus Clericorum.*
 fession shalbe made either by any one of them that com-
 municate, or by one of the ministers. As for the scripture 1. Cor. 14. 34:
 (that suffreth not women to speake) must bee thought not to
 exclude them from all manner of speaking, namely singing of
 Psalmes, praying with the congregatiō, or publickly confessing
 their sins, but debarreth them onely the ecclesiasticall function of
 preaching, which yet is not utterly forbidden. For some such
 necessitie may fall out (saith Haister Caluin) though not ordi- *Talis necessitas*
 narily, which may require a womans voice & utterance. And *poteſt accidere*
 other examples might be alledged for the equitie of such their *qua mulieris vo-*
 humble, penitent, submissiue publick, seuerall confessions. But *cem requirat.*
 we content our selues with this for this time. *Cal. libid.*

Chap. 13.

In the last Rubricke of the communion. Note that every practitioner shall communicate at the least 3. times in the year, of which easter to be one, and shall also receiue the sacraments and other rites according to the order in this booke appointed.



That is, Hee shall communicate to and with the Saints (for communicating is twofold in scripture) to them by way of release, with them in prayer thanksgiving & other holie duties so often as occasion is ministered. And for feare hee will slip his necke out of this yoke, or may by some vrgent occasions be drawn

away, he is to note that at the least 3. times in the yeare, of which Easter to be one, when also he shall receiue the sacraments and other rites, whither for himselfe or his little ones. For baptism was of old administered at Easter and Whitson-tide, as the booke sheweth in another Rubricke in the page following.

The ministrati-
on of Baptis.

The Rubricke speaketh in the plurall number. Shall also receiue the sacraments.

It doth, but either it taketh the word (sacraments) properly, or at large. For so the word sacrament may be taken, properly there are but two, and in that construction it beareth this sense. He shall also receiue the sacraments that is he shall also receiue one of the sacraments. Like vnto that speech of the euangelist *Matth. 12*. Iesus went on the sabboths, though the coine which *Luke* rendereth in the singular number on the sabboth the second after the first, so this, the sacraments, namely the second after the first or like vnto that *Ioh. 5. 45*. a sentence writtē in the prophets that is one of the prophets namely *Esay*. For the vulgar people vse thus to speake indefinitely. After which manner *Paullus Zanchius* writting of the Eucharist receiued by a man of vnderstanding able to distinguish twi

CalββαCiv
Math. 12. 1.
in CalββαCiv
δευτεροπαρωτω
Luc. 6. 1.
Γεγραμμενον
in τοις αποστο-
λοις.
Ioh 6. 45.
Synecdoche in-
tegris P. scator
indefinitus loqui
soler vulgus.
Bez. A.

Not the sign, and the thing signified, which cannot be done by children. Sacraments (saith hee) are mysteries whereunto none are admitted, but such as indued with faith can vnderstand and discern the signe from the thing signified. Where this word sacraments understood of the Lords supper, so of that hee intreateth, must needs be taken so: one of the sacraments. Secondly this word sacraments is taken at large so: rites, as the terme accompanying doth well imply: We shall also receive the sacraments and rites, as appeareth in another Rubricke, where it is saide by the holie sacraments of his bodie and blood, that is the consecrated bread and wine. As so: the wrong conclusion (which men doe, wrest upon those wordes) followeth not at all, but rather the contrarie, as may appeare by these two arguments. 1. The sacraments and rites, which the Communion booke appointeth, and no other a parishioner is to receive: But moze then two sacraments the communion booke appointeth not, and therefore a parishioner is not intolued to receive moze. 2. the placing of the wordes necessarie inforce asmuch. Not that euery parishioner shall communicate and also receive the sacraments and other rites. For had the booke meant other sacraments as of penance, confirmation &c. Hee would haue set them in this order. Not that euery parishioner shall receive the sacraments, and other rites, and shall also communicate. Because in a popish sense, parishioners are first brought to eareshtift and then after haueing done penance &c. They are suffered to communicate But the contrarie order is here set downe, and therefore must needs, and both, intreat a contrarie interpretation.

Sacramenta sunt mysteria, ad quae non admittuntur, nisi qui fide praediti rationes possint intelligere discernereque signum a re signata Zach. de cultu dei exoter, pag 339. col. 1.

In the second exhortation to the Communion which sometimes is to be saide at the discretion of the Curat there are these wordes. Our saviour Christ not onely to dye for vs, but also to bee our spirituall food and sustenance as it is declared vnto vs as well by Gods word, as by the holy sacraments of his blessed bodie and blood. Here the booke stileth it by the name of sacraments, where it should not so bee, but rather by the holy sacrament of his body and blood &c.

This objection may wel serue so: an argument, that the booke

Baptismum
 sum interiores
 quo Christus
 nos per suum
 baptizet, &
 igne, sum exte-
 rioris, &c. Iun.
 parallel lib. 3.
 c. 6. in Heb.
 Baptismus plu-
 ralis numero no-
 minat solennes
 ritus & ritus
 baptizandi des-
 et Cal. Heb. 6. 3
 Baptismatum
 meminit plura-
 li numero, non
 quod iteratus
 unquam sed
 sed quod plures
 Catechumini so-
 lerent ad baptis-
 mum venire.
 Beza. Ibid.
 ἀκρολογία
 ὡς ἡμεῖς καὶ
 οἱ ἄλλοι, & nos
 Deus, idem
 Christus, eadem
 spes, eadem la-
 uacra sacramen-
 ta. Tertull. de
 Velan. Gurg. c. 2.
 Apostolica tra-
 ditio est qua in
 toto mundo pra-
 dicatur ut bap-
 tismi sacramen-
 ta. Hieron in 2.
 Thes. 1.
 Sensus est Apo-
 stolicam tradi-
 tionem nihil al-
 iud esse, quam
 doctrinam Apo-
 stolorum toti ec-
 clesiae traditam
 et sacras res
 ex penitentem quibus per baptismum initiati sunt. Iunius contra Belarm. de Ro. Pontif. lib. 4. c. 42

meaneth by the word sacraments, 2. parts, which make but one yet are two parts, namely the body and blood answerable to the outward elements, which are like 2. eyes though but one sight. One signe alone is called a sacrament how much moze being moze may they bee called sacraments. Also: why not then rather at what time the thing signified is implied therein being as the other was bread and wine, so this in a sacramentall relation the body and blood of our Lord Iesus. An argument to pprove so much may be this, by way of moze then probable consequēt. If the holy Ghost speaking of baptism (which is but one) calleth it baptismes as moze, either because outward & inward, so P. Iunius interpreteth it, that is the element & the thing signified which numbred severallie are two, or because of the solenne rit daves ordained in the primitive church for baptism, as P. Caluin renders it, or because many strplings novices in the faith did meet together at one time as P. Beza thinketh, then may this also though but one yet bee multiplied for number in the same sense, because as then many were baptised at one time, and therefore baptismes so one communicating many times it may bee called sacraments. A speech somewhat vnusuall, yet not untrue. Baptisme is but one saith S. Paul, yet in the language of auncie fathers as Tertullian and S. Ierom, and others it is not strange to say the sacraments of baptism, Tertullian saith, we & they haue one faith, one God, & same Christ, the same hope, the same sacraments of the laver of baptism. S. Ierom thus. An Apostolicall traditio it is, which is published in & whole world, as & sacraments of baptism. The meaning of which word (saith P. Iunius) is that an Apostolicall tradition is nothing els, but & doctrine of the Apostles deliuered to the whole church, and expos- ing the holie things, whereby in baptism wee are entred into & church. Which speech of Ieroms P. Iunius condemneth not, but interpreteth The sacraments of baptism for holy things & rites as our communion booke there interprets it. Wherefore con- tracting these before mentioned into one by itselfe, as some doe by way of question who demand thus.

Whether according to the word of God a man hauing been once bap-
 tised and communicating 3. times a yeare there be any other sacra-
 ments to be receiued?

Wee answer: This question (as commonly all such interoga-
 tions) made thus cunningly, is but a snare set to intangle a reply.
 For examples sake: Wee read in 1. Corinth. 15. that Christ was
 seene of the 12. Where as in the first of the Acts there were but
 eleven, for Judas had hung himselfe. Whereupon with a frame of
 wordes after the forme of the demand here pressed, wee may stile
 our question thus. Whither according to the word of God Judas
 hauing hung himselfe, & therefore but 11. it may be said there were
 any other to be reckoned then at that time for a 12. No diffe-
 rence at all in the scruple occasioned. For in what termes that is
 proposed, so may wee tender this, but not without danger and
 therefore such questions must be cast in a new mould, & be made
 in some other forme and fashion then this is here. Els wee
 shall not onely indanger the booke of common prayer, but euen
 by the like choylogicks (at braywaies peraduenture) make worke
 for Atheills & their reprobate contradictions. Hoping therefore
 that men desire to be satisfied, and not twangling at any hand
 multiplied, our conclusion is thus. Wee answer. A man hauing
 bene once baptised and communicating 3. times in a yeare, hath
 no other sacraments to receiue but the Lord his supper, which is
 called sacraments because it is one of the sacraments, as also
 because a man communicateth often, as also because there are
 many communicants to receiue with him, as also because of the se-
 uerall elements byead and wine, as also because of the seuerall
 partes signified by them, as also the sacramentall rites annexed
 to them. For all which respects though but vnum, totale, one
 intire thing, yet as hath bene said in the language of 1400.
 yeares agoe and now since in the communion booke called sacra-
 ments in these wordes: We shall also receiue the sacraments,
 and other rites. And againe. The sacraments of the bodie,
 blood &c.

*By other rites is thought to insinuate ashes, holie water, the kissing
 of the pax, and such other like rites used in poperie.*

Not so, but other rites according to the order in the book pre-
 scribed, for so the expresse wordes are of the Rubricke, and therefore
 being

seeing both by law and practise the contrarie is required. What reason haue men to wzong our church thus? (Other rites a man must receiue according to the order in the booke prescribed) namely bread and not a wafer cake, leaunened not trileauened, onely wine alone for the other element, and not wine mingled with water, in the morning and not after supper, kneeling and so forth, for this order our church followeth. But thus much be spoken of both these Ruzicks.

Chap 14.

The Catechisme of the booke.

What is required in persons to be baptised? (Answer)

Faith and repentance. These are the wordes of the Catechisme, as it is enlarged in the cōmunion booke since it hath been reuiwed. But this is more then God in his word requireth. For children can haue no faith Rom. 10. Faith cometh by hearing, and hearing by preaching.

part. 1. c. 30. p.

173.

ipsa baptismi

actio est fidei

profectio. Aug.

de precat. meritis

& remiss. cap.

27.

Idem epist. 57.

ad Dardanium.

Nemo mihi dicat,

quod non

habet fidem, cui

water impertit

suam inuoluen-

illum sacramēto

quodque ido-

neus fiat proprio

assensu euoluit

puraque recipere.

ex. Berna, serm.

66. in Cantica.



Oberte: if children can haue no faith as the words in the obiection plainly say, then is it true that faith & repentance are not to be required. But wherefoze haue they baptisme if faith and repentance may not be said to be required. Is not baptisme the sacrament of faith and repentance? Children (as hath bene shewd) haue no actuall faith but yet (as St. Austin well saith) the verie action of baptisme is in some sort a profession of faith. Againe in another place, God dwelling in children though they know him not, when he dwelleth not in elder folkes, that know him. And St. Bernard stirred at such speches as now are on foote. Let none tel mee that a child hath no faith, to whom the mother imparteth her own, applying it and inrowling it in the sacrament, till such time as by it own knd assent, it become fit to receiue it open and plaine. But more of this in the words following.

Why

Why are children baptized not being able to performe these that is; faith and repentance (Answ.) In the Catechisme, They doe performe it by their Sureties. This is most absurd, and against the word, that one man shall beleene for another, and one repent for another. The iust shall live by his owne faith, and every sinner must repent for his owne sinne.

Neither absurd, nor against the word. But when pzoofe wanteth, or wanteth low, then let every arrow of the quiver flie: Absurd, most absurd, and can moze be added to aggravate their accusation: These may be degrees of comparison in bad English, but neither one, nor other of them that good degree, which Saint Pauls Minister should get unto him. The places in *Abacuk* and *Rom.* 1. 17. speake of actuall faith, by which the iust live, but not of that which the Catechisme intendeth, namely the spirit of faith, the Sacrament of faith, and that which is in feed and supply of faith working by love: the latter quotation of Scripture speaketh of such as are come to yeares and can distinguishly twist the right hand and the left, which children neither doo nor through imperfection of age can they. Let such Texts be urged against them whom it may concerne, against vs it needeth not. For as it is every ones owne life a man lives, so we confesse it is every ones proper faith which iustifieth. But that is no hinderance to a child, that liveth by his mother while it is in the wombe, nor any let to a babe, with whom the Church travaileth in birth. Anothers faith becometh even an Infidell, and that very much, we say not immediately to his iustification, remission of sinne, and saluation, but yet to his preservation from danger, as it did those whom God gave *Paul* in his voyage. Yea it helpeth much to obtaine faith, that howsoever not now, yet hereafter the partie, we pray for, may beleue. Which faith obtained at the humble request which we make (like that of the Pallie man his friends) may so farre suffice, as remission of sinnes and eternall life will certainly follow. Thus Saint Austin and other of the fathers, take that *Paul* was conuerted at the prayer of *Stephen* For if holy *Stephen* had not thus prayed, the Church should not haue had *Paul* a conuert.

Heming possid.
in Math. 9. in
Dominic. 19.
post Trinitat.
Act. 27. 24.

Si S. Stephanus
sic non orasset,
ecclesia Paulum
non haberet.
August. serm.
de Stephan.

*Cist et deum da
re alia danda
non orantibus
sicut initium
fidei, alia non
misericordibus
preparasse, sicut
usque in finem
perseuerantiā
Id. de bono per
seueran. lib. 2.
c. 16.*

*Si gravium pec
catorum diffi
dis veniam, ad
hibe peccatori,
adhibe ecclesiā
quapropter prece
sur Ambros. lib.
5. in Luc. c. 5.
Intelligitur si
mul referri et
ad portantes et
ad eū qui porta
batur. Chrysost.
Vide quantum
valeat apud De
um fides pro
pria, apud quē
sic valuit alie
na ut intus et
extra curaret
hominem. Glos.
ordin;
Hoc verū dixi
vim interueni
ente priorū par
tum fide fieri ut
mari vel nascituri infantes sancti sint id est in fudere consentiunt ac prouide seruitur. Bez. Que
stionū et respon. part. 2. pag. 68. Non negamus, quin baptismus fidem requiratur (sed non qualis
requiritur in cōtra. Fides enim relationem semper ad dei promissionem habet. Eros. etc. Bez. re
spon. errorum Michæ. Seruet. pag. 829.*

And it is manifest (saith that good Father) that God giueth men in their prayer things to be giuen as the beginnings & entrance of faith and that he prepareth for others (not vnlesse they pray) perseuerance and constancie to the ende. Thus saith Saint Austin. Wee all must and doe confesse no man is wise by another man his wisdom, yet another man his wisdom helps to put one into the way of knowledge and understanding. So thinke we of another mans faith whether for children newly baptized, or olde folkes that are not conuerted, if so they belong vnto God. They whole leasure is more then the running hand of a ready wyiter permits, may haue recourse in this wise to the auncient and late Diuines. Ambrose vpon Saint Luke. If thou art somewhat doubtfull of pardon, for thine owne sinnes, take others to beg for thee. Saint Chrysostome vpon these words Christ seeing their faith, Math. 9. 2. referreth it not onely to those that bare the sicke man, but vnto him also that was borne. The ordinarie glosse. See how much ones owne faith auaieth with God, that anothers so much preuaileth, that both inwardly and outwardly a man is healed. Our late wyters as Hemingius in the place quoted afoze, and Calvin vpon the ninth of Mathew giue the like note. This may I truly say (the words are Master Bezaes) The faith of the Godly parents entring betweene, it cometh to passe that infants borne or to be borne are holy (that is) reckoned in the couenant & therefore saued. Which answer of his vpon some occasion of dispute twixt him, and one Michael Seruetus (who was afterwards burnt at Geneva) is more fully enlarged. We deny not (saith he) but baptism requirith faith; but not such as is required in the Supper of the Lord. For faith hath alwaies relation to the promise of God. I will be thy God and the God of thy seede. The same Authoz answering this Anabaptist, that we may see how one egge is like another, when Seruetus had said as much, as some else,

thus

thus he replyeth If thy word (Seruetius) must be an oracle vnto vs, we must beleuee it is a Popish deuice to say that one is Baptized into anothers faith, but because Gods holy institution forbids me, I safely contemne, what thou dost boldly pronounce. So then if no Popish deuice to say that one may be baptized into anothers faith, vnderstanding it as hath beene shewen, if their word be no oracle that say the contrarie, if Gods institution will haue vs so speake, if Baptisme require faith, though not such as is in the other Sacrament required of striplings and men of yeares, if no more be said by our opponents, then was by Michael Seruetus, if sureties may promise, what children (God enabling them) in time will themselves actually performe, we may doe well not to heere, what others haue done ill vniuersally to utter.

Si Gouernas (Seruetus) pro oraculo nobis est, credamus figmentum esse papisticum, quod in alterius fide alter baptizetur, sed quia prohibet deus institutio, ne tibi contemnamus, quod pronuntias ibid 834.

Chap. 15.

There are two Sacraments as generally necessary to saluation. This word *generall* importeth other & more Sacraments in particular implying the Popish *Sacraments* and so cleane contrary to the 15. article of Religion, whereas it is said. There are two Sacraments onely.



Like the addition to the Catechisme these words raise by some mens quicke appetite; and a maruill it is that their queasie stomach all this while takes not a surfeit with overcloping it selfe. But it seemeth they are sharpe let, and as if Domitians delight were much to their liking, a flye shall not escape them. A mere cause it is in falsely combining this word (generall) vnto Sacraments, implying some else particular. Whereas it is to be understood

Ne musca quidem.

understood generally necessary to saluatioⁿ, noteth it to be euery mans duety in submitting vnto them, because euery one is either an infant or of moze yeares. And if both, both generally necessary to saluation for both. Beside one might thinke the word (as) should tell them a partition wall is betwixt the Sacraments & generall, giuing the a reason why two Sacraments receiued & no moze. For so this coniunction (as) signifieth both in Scripture and in this place. In Scripture these witnesses shall serue though moze might be produced. I beseech yee as strangers and pilgrims abstaine from fleshly lusts, &c. Where the Apostle maketh an argument from the thing wherof he intreateth wth a course dehortatorie and exhortatorie. Dehortatorie abstaine from fleshly lusts, exhortatorie and haue your conuersation, &c. from the person (As strangers and pilgrims) that is, because strangers and pilgrims. So *Math. 6.* Forgiue vs our trespasses as we forgiue which in *Luke c. 11.* is forgiue, for we forgiue, & like as we are wretches as we are, we doe forgiue: be intreated therfore O Lord to forgiue vs. For we (glozy be to thy name) that we can so doe, even we forgiue, where (as) signifieth (because) one put for the other. Thus likewise, There are two Sacraments because generally necessarie to saluation: and if they were not so generally they were not Sacraments. So that an argument might well be taken hence for refusing the other, rather then inferring hereupon moze then two. Chennitius his rule is this. To a Sacrament of the Church there is required that I may so speake the generalitie of the commaundement, & of the diuine promise comprising all Ministers, and all the faithfull of all times in the newe Testament. An vniuersalitie be saith of the commaundement for time and persons, both Ministers by whom, and the faithfull on whom it is conferred. One Simon Goulartius, whom we haue alleadged in his notes vpon Cyprian writeth thus. The ceremonies in ordaining of Ministers of the Church we commend so they be rightly and with edification obserued. But Sacraments we deny them to be as which (that is) because they obtaine not a vniuersall vse. For neither are all to be ordained, but all are to be baptized and being baptized, when they are in yeares they must come to the Table of the Lord, Doe men ap-
proue

Math. 6. 12.
Luc. 11. 4.
Vt aliquid sit
sacramentum
ecclesie, requi-
ritur (ut sic lo-
quar) vniuersa
listas mādats &
promissionis atq;
omnina complectēs
ōnes ministros
& omnes fideles
omnium tempo-
rum in nouo te-
stamento.
Chennit. de cō-
firmat. p. 62.
Ceremonias in
ordinatione mi-
nistrorum eccle-
sie, modo ritē et
cum edificatio-
ne obseruatas
laudamus, ut
qua vniuersalē
vlum non obti-
ment. Nec enim
omnes, &c.
Goulart. in
epist. 63. ad Ca-
cilian.

proue this reason given by others, and will they not take reason at our handes. What is this, but like thantons that will haue no bread at any ones hande, but such a one, or such a one they fancy; though it be deliuered them as kindelie, cut from the same loafe that others giue. But because children make oyes, and are sicke of the wantons, they haue a rod otherwhiles and the bread taken from the, and all little enough to bring downe their stout stomack glad afterwards to leape at a crust & to piye husks & hogs wash as the vnrhrist did, when he was in a strange country: We need not apply it, they are of vnderstanding, whome wee make answer vnto: God giue them as inward and inlie a feeling of that we know they well vnderstand. This third interpretation wee adde from their mouth, whose presence neare his highnesse person may giue assistance of a truth. The word necessarie hath a twofold signification. One more large, the other more strict. Large as that which is necessarie vpon supposition if it may wel bee, strict without supposition as that it must needs bee what ere come of it. The first wee call generallie necessarie, the second strictly, absolutely, simply necessarie. There are two sacraments as generally necessarie in þ signification take at large meaning no more, because naming no more but two & thesetwo not simply and absolutely necessarie as if a christian were damned without them, but as generally necessarie, that is when they may be had according to Christs holy institution. The wordes as generall, as general might bee, and that of purpose to giue full contentment, but the deull emulseth the peace of the church and crosseth otherwhiles our best thoughts and purposes, when wee most intend them so; other mens satisfaction.



Chap. 16.

The Catechisme saith That the bodie and blood of Christ are verilie and indeed taken and receiued of the faithfull. Not plaine of transubstantiation, yet it sauoureth too much. And the article of religiō 28. saith: they are taken and eaten onelic after a heauenly and spirituall manner by faith.

DTo the Catechisme deliuer these words. The bread and wine are verilie and indeede the bodie and blood of the Lord, not onely changed in their vse, and qualitie, but in their naturall substance, so as mens senses are decciued that take the colour, tast, and quantitie of one, and other to be the colour, tast and quantitie of those elements (For they are all banished, and the verie bodie and blood is hid in the shapen, and shadowed under those formes, and bee the partie faithfull or unfaithfull, he eateth that verie naturall bodie and blood of Christ under, and in those shewes inclosed) did the catechisme say thus: Surely then had it bene transubstantiation and sauoured too much. But being neither so, nor in part so, neither too much nor at all, our brethren have not done the part of the ministers and seruants of Iesus Christ to slander the doctrine of our church, generallie in all our booke contrarily professed, and in this place particularly expounded. For is not here in this sentence set downe a difference from Anabaptist and Baptist. The Anabaptist making them bare and naked signes: the papist teaching as before: bytely one clause differing in both dangerous opinions (the bodie and blood of Christ verilie and indeede) so then not onely bare and naked signes (are taken and receiued) so then not (are onely) as if there a stop and breath (but are taken and receiued) to shew they are not if out of vse, and out of vse if not taken and receiued (Of the faithfull) as if no faith then verily and indeede no bodie

bodie no; blood of Christ: Of the faithfull, to distinguish from that
falshood which teacheth the bodie and blood of Christ are veri-
ly and indeede (bled or not bled, bee the party faithfull or not faith-
full) For al this that our booke speaketh so expresse, yet men
that are disposed to bee thwarting will silly beare the simple in
hand as if what became not Eleazar did beseme vs to dissemble,
whereby many yong persons, that take all upon credit, might
thinke that our church so long continuing the Gospell publicklye
profess, were now gone to another religion. But what should
wee looke for, from them, whose heart is not upright to the press
truth. Verilie and indeede the words they stick at, sanour as
much of transubstantiation, as these words of M. Calvin, where
speaking of the elements in the Eucharist he saith. They are
not bare signes, but toynd to their truth and substance, nei-
ther must the sacraments by anie meanes be separated from their
truth, and substance. Anon after is added by him. I willingly ad-
mit, whatsoever may make for expressing the very substantiall
communicating of the body and blood of the Lord. Againe of the
manner thus he writeth. If any one aske mee: I will not be
ashamed to confesse, that it is a higher secret, then can be compre-
hended by my wit, or declared in word, and so speak it moze plain-
ly I find it moze in experience, & in a comfortabie feeling the I can
wel understand. M. Peter Martyr in diuerse epistles shewing his
iudgement, confesseth that the godly communicating in the holy sup-
per doe verily receiue the body and blood of the Lord. In the dis-
putation kept at Basill vnder Amandus Polanus Doctoz of the
chaire, one Iohani Hofmā being respondent, the bodie of Christ
is absent from vs in place but most present with vs by our vn-
ion with him, through the holie spirit dwelling in him, and he in vs.
Wherefore not onely bread and wine, no; onely the Godhead
of Christ, no; onely the vertue and efficacie of Christ is present
in the supper, but also the very body and the very blood of
Christ are present indeed in the holie supper. Present they are not
inclosed inuisible in, with, or vnder the bread and wine, be

J. Machab. 6.
14.

*Non sunt signa
munda, sed vera-
tati et substan-
tia sua comuni-
canda sacra-
menta domini
illo modo a sub-
stantia et ver-
itate (ut per
varioposita Cal-
inistat, lib. 4. c.
17. & 18.)*

*Liber accipio,
quicquid ad ex-
perimentum ve-
ram substanti-
alemque corporis
ris et sangui-
nis domini com-
municationem
habet.*

*De modo si quis
me interroget,
fateri non podo
bit, sublimius
esse arcium*

*quam ut vel meo ingenio comprehendere, vel enarrari verbis queat: atque ut aperius dicam: ex-
periri magis quam intelligam. 32. Proinde verum corpus et sanguinem domini percipere. P. martyre
epist. D. Bulling. pag. 1139. Et alibi. Non igitur tantum panis et vinum nec tantum deitas chris-
ti est. Theol. Amand. Fola Basil. ipsum corpus et ipse sanguis Christi reuera adfuit in sacra-
mento.*

*Adfunt non in-
clufa inuifibilis
ter in cam vel
sub pane et vi-
no quia in pri-
ma cana non
fuerunt. Ibid.
Ephes. 3, 17.
Non delapsa
celo in terrena
elementa. A. G.
3. 27.
Eam presentis
am non efficit
fides sed (ps-
ritas). Ibid.*

came in the first supper they were not so: but present they are of-
fered and exhibited: For the bread and wine (for the promise is
made to the believer not to the bread and wine). Present they are
by the holy Ghost and by faith. Present they are, not slipping
out of heauen vpon the earthlie elements, because the heauens
must containe him till the restoring of all thinges: Present with h
minde, carried vp into heauen by the holy Ghost. Now in these
places before, where it is written that the very bodie and blood
of Christ are indeede receiued, and the verie substantiall com-
municating of Christ his bodie and blood, one should haue twist-
ed these learned diuines: This saoureth too much of transub-
stantiation, and crosseth the 28. article: As if eaten onelie
after a heauenlie, and spirituall manner by faith, it were not
eaten verilie and indeede. Verilie and indeede such opponents
shew want of loue, and truth, and what maruell, if they euer
learne, and neuer bee learned: Carnall men take nothing for
verilie and indeede, that is heauenly and spirituall: For did
they, then must they thinke this to be a truth, which moze then
seemeth, that verilie and indeede they doe not.

Chap. 17.

Of matrimonie.

O God which hast consecrated the state of matrimo-
nie to such an excellent misterie, that in it is signifi-
ed and represented the spirituall marriage and vnite
of Christ his church. This is directlie contrarie to the
word of God *Ephes. 5.* which teacheth the vniting
of Christ to the church, his loue to it, and the church
obedience to him, teaching how the man should
loue his wife, and the wife obey hir husband & this
is repeated 4. times, and still the similitude drawne
from Christ, and his church.



First the place in h Communion booke quoteth not any
text, either in the *Ephes.* or els where: secondlie since
truth in anie kind is not directlie contrarie to truth, nei-
ther can this bee, nor is it to the worde of God: And
that it is not appeareth here in, because as saue an-
swereth

swereth face in a glasse, so with similitude representeth another; and therefore as it is true that Christs marriage representeth the marriage of man and wife, so the marriage of man & wife doth represent Christs marriage. 3. The place in the *Ephesians* speaketh of Christ and his Church, so doth it of *Adam* and *Eve* *vers. 31.* so doth it generally of all *vers. 28.* and therefore an intimate to strengthen it more then that quotation doth: 4. As here is it, nor any whit contrary to Gods word, to say, that in married couples is represented unto vs the marriage of Christ to his spouse. For it is the properitie of things that are alike to set out one another. And if it be true, that in the ioyning of Christ to his Church the unitie of man and wife is expressed, then also on the other side in the fellowship of wedlocke twixt man and wife, is the more of Christ his loue to his Church renewed. In this case, for confirmation of that sentence, aske the iudgement of Diuines elder and later not ingaged in the question: Elder *Saint Austin* and *Saint Chrysostome*. Austin in many places of his works, Chrysostome more briefly: Hearest thou not *Paul* saying, that marriage is a myllerie, and the image of the loue of Christ, which he hath declared to his Church? Of our later writers *Doctor Whitakers* against *Dur.* *Matrimonie* is a similitude wherein is signified the coniunction of Christ, and his Church. *Bucan* in his institution. *Marriage* (saith he) is a tipe and figure of the truly diuine and spirituall marriage, which was afterward to be betwixt Christ and his Church: To this purpose the same writer quoteth *Paul*, *Ephes. 5. 23.* The Church of *Tigurin* *Matrimoniu* vseth the like in the celebration of *Matrimonie* as we do, where est similitudo, these words are set downe: O God, which by the bond of *Matrimonie* an excellent and secret bond of thy vnspeakable and fatherly loue wouldst signifie, when by a marriage duetie it pleased thee in truth, & faith to couple our soules vnto thee the true spouse. *Lauater* in his *Royle of Nabals* life & death saith, that Marriage is a myserie of the covenant twixt Christ & his Church. *Chemnitzius* handling the title of *Parriage*

Ephes. 5. 23-31.

28.

August de bono coniug. c. 18. & alibi.

Austin audit

Paulum dicentem quod ueritas sunt sacramenta, & imago dilectionis

Christi, quam erga ecclesiam declarauit Christi

sa. homi. 56. in Genes. 29.

Matrimoniu

est similitudo, quam Christi

atque ecclesia coniunctio signi

ficat. Whit. com.

Duraum. de parad. p. 636.

Matrimonium typus & imago

sunt uere diuini & spiritualis

coniugii, quod futurum erat inter Christum & ecclesiam Bucan, institut. theol. loc. 12. O Deus quiper hoc vinculum matrimonii excellens et arcuatum vinculum tua ineffabili et paternali charitatis, significare voluisti, quando officio coniugali, caritate fide nostras animas tibi uero sponso copulare placuit de ritibus et institutis Tigurina ecclesia. Matrimonium dulcissima est imago inter Christum et ecclesiam Lauat, narratio de Nabale.

*Coniugium dul-
cissima est ima-
go Christi et
ecclesia sunt ex-
plicationem il-
lam tradit Pau-
lus ephos. 5. Chri-
stus in ecclesia
etiam, Tridem.*

*Dulcissima i-
mago redempti-
onis est in ipso
coniugio propo-
situm, et quod
unius pictura etc.*

*Ibid.
Non dubium est
coniugium in ec-
clesia semper
fuisse mysterium
coniunctionis
christi et eccle-
siae Ibid. pag.
256. calum. 2.*

speaketh as our Communion Booke doth. Mariage (saith he) is a most sweete image of Christ and the Church, as Paul maketh the exposition. For whereas *Ene* is framed of the side of *Adam* fallen a serpe, that she is bone of his bones, this the auncient make a goodly interpretation of, that it did signifie and foreshew how the Sonne of God leaning his Father, &c. Againe, A most sweete Image of mans redemption is proposed in Wedlocke, and what can any more lovely picture set out vnto vs, as when couples in Mariage kindly loue one another. Anone after. Out of doubt Marriage in the Church hath alway bene the millerie of the communion of Christ and his Church. Thus saith Chemnitius, and others agréable to our Communion Booke, and our Communion Booke to them, and they, and it consoymable to the truth. Wherefore we returne these our opponents their owne language. It is neither contrarie, nor direatly contrarie to the word of God, but agréable, yea very agréable to Scripture, as the obiection reciteth the words, namely, that God hath consecrated the state of Matrimonie to an excellent mysterie that is he hath ap- plied Matrimonie to represent, signifie, and shadow out vnto man the mysticall vniou of Christ and his Church. But thus much be spoken of this exception.

Chap. 18.

Of the Letanie.

From fornication, and all other deadly sins. This main- taineth that Popish distinction of deadly, and veniall sinnes. Whereas all sinnes are deadly.



See men asraide of their owne shadow: What one syllable insojreth this interpretation: Doth it not rather implie fornication to be a deadly sinne being included with the copulative, and the vniuersall note of all. And all other deadly sinnes,

sinnes. Might such Erie spirits, as these haue had a sting at Saint Iames, haue told him his owne, for reckoning fornication with things of indifferent nature, as blood strangled, and the like, that so buslie except against this, being as it is mentioned here amongst heinous and grieuous sinnes. As for the word mortall, and veniall our prayers intertaine not the vile of them, and if they did, no Church misliketh them rightly vnderstood, because all sinnes are pardonable to the Elect, and to the reprobate no sinne euen the least but is damnable: Not but that al in their owne nature deserue death, which we affirme, and the Papist denieth. So as could we restore the word to it wonted and safe signification, it might be vied, as well as remissible and irremissible, for both tend to the same effect in our Churches construction, and therefore this wangling about words might haue bene spared, but then could not such fond objections haue bene so easily dented.

Act. 15. 10.

Confess. Bohē 11
Sauer. sect. 9

Chap. 19.

Of suddaine death.

The Letanie teacheth the people to pray against suddaine death. This clause would be reformed, for we are not to pray against it.

It is not iustly offensive to pray against suddaine death. The argument to prooue so much may be this, which followeth. That which is simply euill in it selfe, and respectiue in regard of our selues and others may well be prayed against. But so is suddaine death, therefore suddaine death may be prayed against. The maior is euidently true, and needeth no prooue. All the doubt is in the minor, which was this: but suddaine death is euill simply in it selfe, and respectiue in regard of our selues and others. The prooue to here of is thus. Euill in it selfe because an enemy to life, which man & beast

ape

ἡ χάρις ἡ
 ὁπός.
 1. Cor. 15. 26.
 Galath 3. 13.

Ex accidenti:

Rom. 8. 28.

flye from. All things desire their being, and God neuer created death. It came partly through the crime of the diuell, who lped vnto man, saying yee shall not die, partly through the transgression of Adam, and partly through the wrath of God, rendering it as a due recompence vpon mans head for sinne. This Saint Paul nameth an enemye, 1. Cor. 15. The last enemye that shall be subdued is death. Again, a second prooffe may be thus. That which is (Galath. 3.) of it selfe a part of the curse, and malediction of the law, is euill simply in it selfe: But death is a part of the curse, and malediction of the law: therefore death is of it selfe simply euill. It must be noted for feare of mistaking: All this while we doe not question what death is by accident in respect of Iesus Christ, by whom it is a wicked, or entrance into glory, for that is no thanks to death: neither doe we question, what it is in respect of Gods children who die. For to them all things fall out for the best. So persecution, famine, the sword in Gods children are blessed, yet no man but praileth against them, because we take a view of them, and of death, as in it selfe it is presented. Secondly, death is euill respectiue in regard of our selues, and others. First of our selues that indure it, thus farre it may be thought an euill, because this good commeth by a layshable and treatable dissolution, our selues are better able to set all things in order towards God and the world: towards God there is time to bethinke our selues in better earnest, then we did before of his power, iustice, mercie, &c. toward the world, finding the decaieablenesse thereof in all her sitting pleasures, which vpon our experience we see then come to an ende. At that time others present that suruiue vs are more touched, and haue a more tender feeling of things, then said or done. For the words of a dying man are better fastned in the remembrance of them that stand by, when the riches of Gods mercy are seene in a holy, mortified meditation, when appeareth, how ready a man is to die, how willing, and with what patience fitted, contentedly induring the griefes of this mortall life, till his changing shall come. All which obseruations beneficiall to others (beside a many more) are drowned and swallowed up in a mans subdaine death. Moreouer heathen men, and such as haue bene giuen to a reprobate sence are content to be gone in all hast, not caring,

so they be rid of a present paine. This made tyrants strangely experienced in devising exquisite torments to linger a mans death, and all to multiply his paines. Now therefore because it is naturally and verily our owne desire, we haue the more cause to suspect it, and feare, running as it doth in the channell of our corrupt sense, and sensual affections. A farther argument to proue what the Letante weth in this point may be the generall opinion which men haue of it: yea the best men are amazed, when it hapneth to any friend of theirs. And howsoeuer we must stand all content if it come, yet no man but his hart with is, he might not fall vnder doubtfull construction, which all are subiect vnto, that on a suddaine are taken hence. In the Booke of *Genesis* we read, that when *Jacob* made an ende of giuing charge to his Sonnes, he plucked vp his kete into the bed, and gaue by the Ghost, and was gathered vnto his Fathers: vpon which wordes *Musculus* well noteth, that it is not for naught *Moses* both as it were propole those things before our eye, partell after partell. So easie, so quiet, so comely, and honest kind of death is most becomming and to be wished for, yea earnestly to be wished for. It so as he well obserueth, then is that to be wished for, yea and that earnestly, which is contrary to a suddaine death. For in the Patriarks kinde of death, men (saith he) to whom God granteth so, to depart out of this life, haue death as if were in their owne power to aduise it, when they will, which course assuredly we must confesse is not so in suddaine death. For *Elhu* speaking of the iudgements that befall the wicked, reckoneth suddaine death for one. They die suddainely, as *Abraham*, *Corah*, *Dathan*, and *Abiram*, and the first borne of *Egypt*, and *Ananias*, and *Saphira*, with infinite others.

Gen. 49. 33. Non est prater rationem, quod illa *Moses* tam diligenter veluti ob oculos exhibenda proponit *Muscul.* Ibid. Pulcherrimum est et Vehementer optandum hoc genus mortis &c. Sic ex hac Vita decedunt, quibus a deo datur, ut quasi mortui in sua potestate liberant. Ut eam ubi voluerint, admittant libet.

Yet the Apostle saith in the first of *Corinth.* 15. 51. we shall not all sleepe, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump.

1 Cor. 15. 51. Job. 34. 20.

True in deede it is, that some shall be reserved till that time, & suddainly changed, yet that no exception, because suddaine death shal be to some persons, & therefore none shal pray against it. For it needs must be, that heresies shall come, yet that no hinderance

Rom. 9.

Galath. 4. 20.

why we should not doe all diligence by prayer, studie, reading the word of God, or any other good holy meanes to stop them. And if the Lord shall dispose of any of vs, (otherwile then in the point we intreate of) calling vs on the suddaine, as he hath done many good men, yet to pray against it, is no disobeying the Lords will. Which is his owne secret, and unknowne to vs. For if a man may wish contrarie to that which he knoweth will fall out, so may he be otherwise extraordinarily affected, and yet in a holy manner, as did Saint Paul desiring himselfe to be cut off, so his kinsmen in the flesh all Israel might be saved, yea if a man in the earnestnesse of his loue, may wish contrary to that, which he seeth already come to passe, as appeareth in St. Paul, when he would he were with the Galathians, whereas he then was absent, and in that very instant could not at once be present: we see not, but a man praying against suddaine death, may be farre from iust reproofe, specially, when a man knoweth not ought to the contrary, touching himselfe, and if he did know, or notwithstanding this particular clause should be suddenly, yet his prayer made in what manner the Church giueth the reason, is not so much distributively in his owne person, as collectively in the name of the whole congregation. For the scope of the answer is not deliuer vs the good Lord, but deliuer vs. The effect of which petition howsoever some one person may misse of in the particular of suddaine death, yet the greater part doth not. And although be that dieth suddaine may haue his prayer frustrated in that one point, yet some other way it taketh place, namely, that he be neuer vnprepared for death. So as in a word to cut off all controuersies, & twete withall exceptions, this may giue full contentment to a peaceable, honest hart, that when we pray against suddaine death we pray against vnprepared death. And howsoever it may preuent a kindly opportunitie for ministering of comfortable instructions to our selues, and others, which we might yeelde vpon respite giuen by sickness, yet the substance of that clause is, that suddaine death may in no case preuent vs of the glorious inheritance prepared of God for the Saints.

one shall be able to understand the same, and shall be able to understand the same, and shall be able to understand the same.

Also the often repetition of good Lord deliuer vs; and that saying, we beseech thee to heare vs; is against the Commandement of our Saviour. *Math. 6. 7.*



Letanie as the Letanie is the name, whereupon these objections are thus hummered one after another, it shall not be amisse to make knowne our defence in this behalfe. The Letanie a greke word (the same which Rogations, is in latine, solemne, let supplications in english) to our understanding is well sampled to y body of prayers, supplications, intercessions, & thanksgiving mentioned by the Apostle: *Tim. 2. 1. Phil. 4. 6.* & interpreted by the Fathers, Hilarie, Amb. Austin, Calsian, Bern, & Theophilact. For all those foure sweete companions namely prayers, supplications, &c. interchangeably sort together. Prayer in the entrance, appealing to the glorious persons in the blessed Trinitie. Supplications for feare of evils to come, wherein the soule humbly deprecateth and prayeth against them, and no other cry for the time is heard, but this: Good Lord deliuer vs: Intercession, as that by thy holy incarnation, by thy holy Nativite, and circumcision, &c. All which deliuering the articles of our faith in the forme of a prayer, is like to the heigh of deuotion, when our communicants frebble their cry, O Lord God lamb of God, Sonne of the Father, thou that takest away the sins of the world, &c. Lastly, Thanksgiving is in that Letanie also mentioned, but because of our humilation, the requests we make are much intermingled: yet intermingled as they are, they may easily be discerned: Soone that tranasse no such way, as directeth from the hart to the throne of grace, thinke it hereby and oft enough said, though but once said, Good Lord deliuer vs. But others of more experience (and belene their experience) hold it not sufficient to say one but another, and after

וְיָטָא וְכָל

*Hac dixi, Vir no-
putetis repetiti-
onem in Verbis
sancta lingua lo-
quacitatis esse
appetitum (ape-
ubi repetitio ha-
bet vim. Para-
tum cor meum
alio loco dicit
sustine dominus
viriliter age
Eccl. Psal 74.
Innumerabilia
talisa sunt Eccl.
Quod obseruati
in omnibus si-
milibus. Ibid.
Hoc puto non
cuius est, illud
male, reliquus
istud Persius.
Ila. 14. 16.*

him a third, and the more the more compariſe, and all with one
note, Good Lord deliuer vs. And the note is an eight, so often
the same message is done so; feare, it should not be thoroughly
well done. And if all be eight as some haue thought, when a
man hath said all he can, he can say but all, and eigne times he
rememb'reth to fall with his petition, but raising his hopes, good
Lord deliuer vs, long, and ever, and onely may this contrarie
fancie, be theirs to mislike such zealous repetitions, who can
soone satissie themselves with a whe warme, persunaoye, bleak,
cold dyette in so chyll manner perloyned, as if a North-winde
blew out of their mouths. This I haue said that you should
not thinke all repetitions in words were an appetite to babble
much. For repetitions haue their soyce, my hart is prepared
God my hart is prepared. Againe, waite on the Lord, quite the
like a man, let thy hart be comforted & waite on the Lord: In-
numerable such like though all the Scripture, but in these, saith
Austin, It is sufficient to commend this kinde of speech,
which you may obserue in many che like. Let others in a con-
trary course pare as much as they will vnder a pretence of that
common folly (This is not, as it should be, that is amisse, and
I would haue it thus.) They can still to pull downe (so can
euery soale) could they as well reſtoze, or preſerue, and build vp
with the fewest and wisest onely can doe well. Be repetitions
and oft repetitions so harsh in their quaint eares, whose eyes are
acquainted with that which they read, I/a. 24. my leanneſſe,
my leanneſſe, two is me, the transgressors haue transgressed,
yea the transgressors haue transgressed a loze transgression.
Be these repetitions so offensiue with them, whose hands haue
handed the historie of the King, when he cryed, O Abſolon, O
my Sonne Abſolon, O Abſolon my Sonne, my Sonne? The
reason of which doubled, and multiplied exclamations in the same
words, or in others to the same effect, argue our thoughts are not
idle, but poyne rather, that our affections double, & multiply in vs,
yea so long as they hold out, they shew what a delight we take
to be heard in that which he prayed for. As if toong and hart had
made a vow not to giue ouer, but once, and once, and once, and
again, and more, and more, and more they did strine with God,
in the earnestnes of our soule, that he would be pleased to deliuer

to from that which we stand in feare of: pea the reason of these doubled, and multiplied exclamations proceedeth from such a minde as (for the time) was in Peter. It is good dwelling here: Let vs build 3. tabernacles, and if they be not strong, let vs make other 3. moze, pea and if two moze may outbid them, two moze put mee to. So well were like to say it, because wee know the Lord as well likes to heare it, good Lord deliuer vs. The matter is sometimes important, and serious as Pharaos his dreame, which, that it might not slippe away in a dreame, was doubled vpon him. And is not the blessing of deliuerance, a matter of worth, and therefore well worth our petitions and repetitions. But all bestowed are their speakers, that labour to mullie them, whither they be in the same words, as these instances made, doe witness, or in other wordes to the same effect, for so are they sometimes: As that of one, when he said I come and am comming. The grace of which speech is moze plaine in the original as they know, that vnderstand the margin. Not much trulike a dissuaine to a couple, that they should not war, nor fight. Wher here one well noteth that the verse did not so much require it, as their owne violence (Whoe because they continued fighting) the speech the rather continueth dissuading. But whither repetitions this or that, one, or other some would reprobend, such they are, which as men vse to themselves like that of Esay cap. 2. 4 before mentioned, so are there which men vse to others as those wordes of Lemuels mother what my sonne, what the sonne of my wombe, and what a sonne of my desires, or that of Saint Paul when sweetning the eare of the Philippians hee wist the same thing, which it grieved him not, and was a safe thing for them, that he should so doe. For much seeds other wordes misca- rieth, and hee that heareth not at the first knoeke, or hearing is loth to rise, yet through importunitie openeth at the last. And as there are repetitions by men to men, so are there from God to men, and from men to God. From God to men though in de- kant, yet the verse plaine song of that, whereto it keepeth de- kant: enter not into the way of the wicked, walke not in it, goe not by it, turne from it, and passe by. Some times in the same words, as that in Ieremie: Earth, earth, earth beare the word of the Lord. Of man to God in variety, but

Gen. 47:32.

Διευθυντής:

1412

class. *Amphispiza bilineata*

1000

Λογικὴ γὰρ

φύσις καὶ κατὰ-

χρημα. Εποε δ

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калусы.

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मुख्य सूची

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2.2. — 6. — 2.

Schizothorax

χίλια.

Duplex e adeno

computation and
manipulation of

cit. in Fontana, 1998)

Pharyngitis

Pro-21-

Philip. 3.

PRO-14.

Gen. 18. 27.

29.

30.

*O quam dare
vult quis se in-
quietari taliter
saliter patitur
suscitari. O qui
necessitatis
quod sua pote-
statis est. Petrus
Chrysost. serm.
36.*

*O quam non
ad sanuam san-
tym dominus
sed ipse sanus*

Psal. 71. 19.

to the same purpose, as all those preambles of Abraham praying
for Sodom, which are little other in substance, then this good
Lord deliuer thee. Behold saith he, I haue spoken to the Lord,
and am but dust and ashes: what is this but this, good Lord
deliuer them. And let not my Lord be angry and I will speake
again, as if againe it were the same in another suite, good Lord de-
liuer thee. And once more I haue begun to speake, as if that once
more the most powers of his soule were shaken, & he desired to
remoue the gemme which was in subdall like our cry good Lord
deliuer vs. And once more, let not my Lord be offended, as if still it
were the voyce of the church but he was one, & we are manie: And
whither one or many al is one: we beseech thee to heare vs good
Lord & good Lord deliuer vs. Repetitions of this kind, whether of
God to man, or of man to God neither are in vaine: for in him self
they checke the dulnes of our vnderstanding, & slackenes of our me-
mory, & withall are a iust reproof to our drowny attentio: for in vs
to him in vaine, for God taketh a delight to be surprised, & it is
his pleasure to try if we will giue ouer at the first, second, or third re-
pulse. How glad, and faine is hee to graunt that is so willing to
be disquieted, and suffreth himselfe to be raised out of his bed: How
it seemeth, he maketh it a matter of necessitie, which is in
his owne power: How desirous was he to meete thee, as thou
knowest that hath placed his bed close to the doze: How vnwill-
ling was hee to denie, who made, as if it were wryung from him
against his will: How the Lord was not at the doze onely, but
himselfe the doze: I am, saith he, the doze, who, when all the
rest were in bed a sleep, both onely, and principallie heard the
necessitie of him, that did knocke. In briefe to giue a full an-
swer to what either is, or may be said against repetitions
used in the letany of newpapers, and requests may haue A-
men, still renewed vpon them, els how doe wee giue our assent,
then surely this cannot be misliked, which in effect is as-
much as a continuall Amen, and soundeth like that in thee
Psalm. So be it, so be it, which was the voyce of Be-
nasia, and the Lord God of our king ratifie it: Onelie this
good Lord deliuer vs, and wee beseech thee to heare vs
good Lord is deliuered by way of varietie in other wordes,
because our eare is like a queasie stomacke, that must haue diuerse
meats

meates presented unto it, or the same diversly handled, because one is made times over fullsome, and cloyeth. *Deut. 27.* from the 15. to the 26. verse fresh imprecations, and still fresh acclamations, but in one and the same tenour. Amen even 12. times, here but eight times good Lorde deliuer vs: And *Psalm 136.* 26. times for his mercie endureth for ever: here but 20. times, we beseech thee to heare vs &c. no offence to scripture in those and is it in these:

It is against the commandement of our saviour *Matth. 6. 7.* when ye pray use no vaine repetitions as the heathen for they thinke to be heard for their much babling.

Do such doubt makers rightly understand the place in *Saint Matthew 6. 7.* where auncient and late writers all concur in this, with the wordes of the scripture that our saviour condemneth the manner of the heathen, who as without faith, because they were heathen men, so two other errors they were subject unto: the first was, they thought, that if they prayed much, and tolde God a faire tale, that they should bee heard for that much talk; the second was, they had a conceit, that they instructed God, as if he knew not what they needed: Whereas our saviour your father knoweth whereof ye haue neede before ye aske of him: Now in repeating these wordes good Lord deliuer, and wee beseech thee to heare vs good Lord, let it appeare that our Church prayeth without faith, or that shee thinketh to bee heard for much babling, or that shee holdeth that God is ignorant till shee informe him, and then wee will confesse our error in vsing this clause before mentioned. But herein wee may see how men to aduance their owne credit care not what account they make of their brethren, as if they iudged no better of vs then of heathen men, infidels and the like. For that which they should attribute to the seruencie of spirit uttered in the publicke assemblies with an audible voice in giving assent to, what is prayed for, they cal by no better name the idle babling, or barrologie: Whereas that fault of barrologie is an idle trifling with God, holding off and on, playing fast & loose

as

— Sub illis
montibus (in
quis) erat, et
sub montibus illis

— Et me
mibi perfide pro
dis me mibi pro
dis ait Ouid.
Metam. lib. 2.

— IFFDD
a pro ca' p' d' d'
quod significat
idem quod ex
existit, et signi-
ficat eos qui de-
lectantur mul-
tis sermones
preferre, et quo-
rum ore multa
prodeunt verba
gallice habil-
lardi. Tremel
in Math. 6, 7.
Absit ab orati-
one multa lo-
quutio: sed non
desit multa pre-
catio, si frequen-
ter perseverat in
scitio. Aug. epist.
121. ad proba.
Multum preca-
ri est ad eum
quem precas
in ut disturna
et pia cordis
excitatione pul-
sare libid.
multiloquium
adhiberi, non
cum deus precas
mur sed cum ei
tra fidem et spic-
ritum verba

multiplicamus

divina spei or.

as if we would or could deceive God. For so bid one Battas
whence this name is. Who being demanded for one, which
way he went, nothing could be got of him moze then this, he was
vnder those hills, so he was, that he was, whom Mercurie ta-
king tardie, reponeth in the like accent: Thou perfidious false
fellow dost thou betray to my selfe: to my selfe: dost thou be-
tray mee. In which speech of both sides, there is iugling, and in-
uerting of wordes, as if the parties were in dalliance to and fro,
playing wille beguile one with another. A thing not untrue of
the heathen men, and of their party with their Idols, and of their
Idols with them, but intrnelle, and unaptlie concerned of the
faithfull and their prayers to God, or his gracions answer to
their unsained supplications. The sirach translating this word
calleth them such as delight to be gabbling and babbling. No
such heathenish delight is in Gods children, whose holy affecti-
on inclineth their wordes, which els like an aboyne would soone
die in their birth. For their practise answereth agreeable to that
counsell, which Saint Austin giueth. Let prating (saith hee)
bee absent from mens orizons, but let not much prayer be
wanting so there be a fervent earnestnes with perseuerance
of mind. For to patter much is whē we vse superfluous wordes
but to pray much is, when wee are set on with a long and
godlie stirring vppe of the heart. And much speaking or
babbling is not, when wee pray long, but when wee multi-
ply wordes without faith and spirit, perswaded (as Peter
Martyr writeth) that for the verie number of wordes we
may be heard. Otherwisse Christ prayed long euen a whole
night he continued in prayer. And where exception is taken
of repetitions of one thing oft, it is well intimated Mark. 11. that he
repeated one prayer in the same wordes three times. Which
a blinde man did also Luke 18. crying Lord Iesu thou sonne of
David haue mercie on mee which seemed a fault in the eares of
the people, but his necessitie and earnestnes would not to be an-
swered. For he cried the moze. Thou sonne of David haue
mercie on mee. Wordes repeated so far from reppsote that they

persuasius propter numerū verborum audiri posse. P. Martyr in 1. Sm. 1. 6. 12.
Luc. 6. 12. Math. 26. 44. Το αυτος δε γον ειπαυ, Luck. 18. 32.

make

make access to our saul or, & haue successe in their petition. So that a short conclusion may serue for all. Neither reciting the same wordes vpon brgent occasion with earnest deuotion, nor long prayers doe deserue this rough beuord censure, but pattring with the lips, and the heart a far off, thinking belike to be heard for their talkative praying. Admit wee not this interpretation which yet is the meaning of the scripture, and Saint Augustin, after it, stand we to the iudgement of Chrysostom and Theophylact, no aduantage haue any for confirming these lues in their long opinion. For these Greek writers (as may appeare by him selfe & by Chrysost. in that ordinarily bee is an abridgement of Chrysost. call it babling or battologie, when we ouer earnestly busie our selues in praying speciallie for things not profitable, but trifles, as riches, honours, and the like. Now (vntil spiritual graces such as accompanie saluation, and temporall blessings in their commendable furtherance to sanctification goe for trifles) an humble, and penitent heart cannot denie their assent to this multiplied petition in the letanie. Wherefore such must take heede that they grieue not the holy Ghost, and lesse it is not, to wrest of purpose the holie scriptures from that natural sense, wherein they are penned. Be it in weaknesse of knowledge, that some thus eagerly reprocch the burden and fall of our prayers, when thus burdened and humbled wee doe multiply the same request, yet wee intreat the Christian reader so oft, as his eye lighteth vpon these errors of theirs that euer and anon as hee cometh to a new straine, that his heart in silence will let fall some such request to Godward, as this, Lord forgieue them their ignorance, and though they for whom such prayer is, thinke it an idle affirmation, yet our request is, that whosoener shall read these criticall demurie, his loue will not be sparing to say it, and to say it for them Lord forgieue them, they know not what they accuse.

Battologia, est nugacitas et loquacitas ea quae non vtilia potius commisit temporalia et bonos mores diuitias
Eccl. Theophylact. in Math. 6.7.



Chap. 21.

The booke hath three orders of ministers of the worde & sacraments against the worde, which hath but one.



What one sillable in Gods worde for this one order, or how can it bee an order if but one? When allegation shalbe forced to appeare in scriptures, more particular answer shalbe then made. Plaine it is in the new testament whence the names wee use are taken: euident also it is in the after bishopies: Ter-

*Quum ipsi au-
thores id est ip-
si diaconi, pres-
biteri, et episco-
pi fugiunt, quo-
modo laici etc?
Tertull. in fuga
Quatuor gene-
ra capitū sūt in
ecclesia episcopo-
rum, presbytero-
rum, diaconoru
fidelium. Optat
lib. 2.
Quam multos
episcopos opti-
mos viros, san-
dis spiritibus
cognoui, quam
multos presby-
teros, quam mul-
tos diaconos
huiusmodi mi-
nistros diuino-
rum sacramen-
torum. Aug. de
moribus eccles.
lib. 1. cap. 32.*

Τὸς ἐπαρχίας λέγουσιν δὲ ἐπισκόπους καὶ πρεσβυτέρους καὶ διακόνους.

Socrat. lib. 1. c. 2. Marci in ecclesia esse ordines ministrorum aliosque diaconos, alios presbyteros alios episcopos quibus institutio populi Confes. Anglic. artic. 3.

tullian thus: when the principles themselves namely the Deacons, Presbiters, and Bishops sipe, how shall a lay man so beare sipping? When the leaders runne away, which of the sou- diers stand. Optatus wisteth distinctlie of them by name (as our church doth) but of manie places wee will alledge this one. There are 4. sorts of persons in the church Bishops, Presbiters, Deacons, and the faithfull: Augustin more exprecie. How many Bishops most excellent, and holie men haue I knowen; how manie Presbiters, how manie Deacons, and of this sort ministers, of the worde and diuine sacraments? So- crates speaking of the times, wherein Paphnutius liued, and withall intreating of those, whorge wee now mention Consecrated persons, I meane (saith he) those that are Bishops, Presbiters, and Deacons. The apologie of our owne church (as it is set downe in the harmonie of Confession towards the latter end by way of supply of such thinges, as thorough forget- fulnes might seeme to bee omitted) mentiōeth diuerse orders of ministers in the church. Some are Deacons, others Pastors, some are Bishoppes to whome the institution and care is com- mitted. In the articles whereunto by act of Parliamenc euerie minister at his ordination both subscribe hee doth ac- cept of thee 32. and 35. Which in effect require as much,

Compare

Compare the objection; and anie of the authorities now cited whether of the ancient fathers or of our Church, at these times, and what argument is there thinke you? They say diuerse, this admits but one. If diuerse, then not one onely, and if onely one, then not diuerse. But their ioynt consent one with another and the iudgement of our church must bee of more priue with vs then any straglers obstinate contradiction.

Booke of Consecration.

Chap. 22.

The Bishop saith to the new made minister receiue the holic Ghost, It is great presumption &c.

Presumption it is, yea great presumption to doe, what episcopall dignitie admitteth, but resisting of authoritie and refusal of obedience to wholesome lawes is no presumption in the world, no not a little much lesse any great presumption for a pyckheard saucines is no presumption, more then the reprobate Angels sinne was noe apostasie. It is presumption for our spirituall fathers in God to take what the Lord alozeth them, but no presumption for these venturously to challenge, what vpon god warrant is commendable perfozmed.

It is great presumption that the Bishop will offer to giue that, which is not in his owne power, yea that which God alone can doe. This is against God and his worde.

Presumptio great or smal, more or lesse, if they cal this, their speech is fearefullie pitched in dangerous places and may soone tilt vnieste a helping hand support with the soonest. For in the extent of these wordes (as they sound at their first hearing) what

is there in mans power to giue, or what is the bath not received? If he haue received why then are these wordes as implying ought in his power. This zealous interpreting of wordes well deliuered is a copie they set vs. Shall *Moses* doe ought in things pertaining to his office, and will not? brethren in euill *Corah* *Dathan*, & *Abram* say he doth that which is not in his power, or it is more then he can doe and he taketh too much vpon him. Why then: this captiousnesse is a stale slander, and a wonder it is (that being ready to dote thorough time,) it hath so much as a snag, or stump to fasten vpon episcopall authoritie. To receiue the holie Ghost is to giue that, which is not in anie mans power: Bee it as they say he giueth that, which is not in his power: so euerie embassado; considered as himselfe a private person *Iohn*, or *Thomas*, when he dealt with articles of peace twixt nation and nation, doth a thing not being in his owne power but by vertue of his embassie from that great monarch from whome he is sent. The power to ordaine a minister, and to lay hands on him with soleinne prayers vpon serious and due examination is no private action, but an authoritie giuen from aboue. To remit sinnes the scribes were not so blinde, but they could see, and say it is blasphemie for none can forgive sinne, but God onelie: The peace of God was not at the 70. disciples becke, yet their peace it is called. Little are the prophets in comparison of *Iohn Baptist*, little *Iohn Baptist*, & all the faithfull ministers of y^e gospel in respect of Christ, yet all are called light to shine amongst a crooked generation, & giue light to the world: *Iohn Baptist* a burning, and a shining lamp, and the prophets in their time some such whose labours the Lord bled to giue light to them that sat in darkenesse. Say *Ismaell* lift vpp his hand against all, and none returne him like for like? Say all his wordes goe for truth and this among the rest uncontrold. None can offer that, which is not in their owne power. Then may none offer to plucke vpp, roote, bestroie, build, plant, saue a soule from death, binde vpp the broken, Baptise, beget in the Gospel and the like for none of all these are in a mans owne power. The foundation of which argument is
both

Math. 9. 6.
Luk. 10. 6.

*Nemo dat quod
non habet.*

both in Philosophie, and Diuinitie very weak. In Philosophie both Spozall, and naturall. Morall for a seruant who many times hath not a hallepenny of his owne doth many times deli-
 uer from his Master many crownes at a time to some other man at his Masters appointment. In naturall Philosophie our dis-
 putants know this proposition is much wronged. For what forme of a chaire hath an Aye, Chisill, or Saw, yet these are in-
 struments to some such purpose: and in arguing of the diuines influence, of the elements, and the compounds thence, this pro-
 position is made ouermuch pliable: so in the question of the Sa-
 craments for their dependance from the Minister, what violence hath bene offered by the like, euery young Student of reasona-
 ble paines is sufficiently instructed, or may be, if he make recourse to Austin in his Bookes of baptisme against the Donatists. For their onely ground it was, but the Nouarians also, build-
 ing vpon this principle denied the Ministers power to forgive. Because as they said they gaue the Lord reuerence, in whom they held it was a case of reservation, and none else could giue
 that, which was not in his power. For God had power onely to forgive sinne. Many like inferences haue bene writted in vpon
 supposall of this premise None can giue that, which is not in his owne power. Which simply proposed may be acknow-
 ledged for truth, but all the errour is in application. Inuiously therefore doe they by whom the vse of these words Receiue the
 holy Ghost is hailed into obloquie, to the reproch of our Church and as we iudge to no small prejudice vnto others. For in the
 manner of imposition of hands ordinarily obserued in the Churches of France it is decreed that these very words of Saint
 Iohn. Receiue the holy Ghost should be at that time in the ele-
 ation of their Ministers repeated, and stood vpon, as also those
 other following, whofoener sines peremit, &c. Then after fol-
 loweth a prayer, which usually compriseth the contents of their
 Sermon, beseeching God for successe in that worke in hand of
 ordaining Ministers. Thus farre the words in vse with them,
 not onely recitative rehearsing that historie, nor precatiuè with
 prayers accordingly, but ordinatiuè in ordination, wh they vse
 their authoritie and power to ordaine or designe Ministers as
 our Sauour did his Apostles.

*Nihil dat quod
 non habet elich.*

1.

*Aiunt se dominus
 non referre reue-
 rentiam cui so-
 lus remittend dori
 criminum potes-
 tatem deferunt.
 Ambros. lib. 1.
 de peniten c. 5.*

*La maniere de
 imposition.*

Our Saviour might give what the Bishop cannot.

1oh. 10, 21

Num. 11. 17.
2 King. 2. 9.

Christ. homil.
33 in cap 9
Math.
18. 20.

1. Sam. 8. 7.
Num. 16. 16.

True if Christ had not sent them as the Father sent him: True if in ordination men did take upon them to give, as immediately from themselves in their owne persons, as Christ did in his: True if they prayed not that God would give what they thinke necessarie to speake of: True if the Bishop did meane the person of the holy Ghost: True, if that God did neuer take of the spirit of his servant, and give of it unto another, as in *Moses* when the Lord tooke of the spirit which was upon him, and gave unto the 70. *Num. 11. 17.* yea sometimes doubling it upon one from another, as 2. *King. 2. 9.* that of *Elisha* upon *Elishens*, Surely, surely were a caveller but modestly affected in handling this point, he would no moze repine at these words. Receive the holy Ghost, then at those, which every Minister bleseth the Lord be with you, or at that which the people returne as in *S. Chrysostome* his time the manner was, and yet is (and with the spirit). Besides at such times what simply these words but authority in him that consecrateth: And they that are consecrated are given to understand they haue power being thus ordained to intermeddle in spirituall, Ghostly, and holy occasions, so as they are in the words remembred warranted by their publike function, that they are rightly and lawfully called, and are no intruders, hereby giving vs and others to understand, what reverence is to be peyled them for their sacred function, which they now discharge. So as retaine they sinnes, or remit sinnes, excommunicate, or pronounce absolution. Preach, pray, adiournish, exhort, counsell, reprove, baptize, or administer the holy Supper of the Lord, in all these they are to be esteemed as the disposers of the mysteries of God, and their words sentence, iudgements, censures, acts, or deedes are not hence soorth theirs, as of a private man, or of man at all, but the words, counsels, and deedes of the holy Ghost, and men disobeying or resisting disobey not, nor resist them, for who are they in the view of a carnall eye, but they disobey and resist the holy Ghost, in whose name their commission hath so great power, as that it is not from earth earthly,

earthly, but from heaven heavenly. For when it is (thus saith the Lord) it must be thought that the Prophets also did then speake. So little reason had any to trouble himselfe, or the Church with these occurrences, which are no sooner mooved, but as soone answered for themselves.

Another Paper maketh exception thus.

We cannot subscribe to the Booke of ordination as is required, because the Bishop is appointed mordining of Priests and Bishops to use the very words receane the holy Ghost, which Christ our Saviour used at the sending forth of his Apostles, which he did because he being God was able and did extraordinaryly give that which he willed them to receive.

Though sufficient have beene already answered concerning this point, yet because some renew their complaint we also returne them, if possible a more ample and full answer. In the ordination of Priests according to the forme established by law in our Church after simple exhortations, instructions, admonitions, prayers, protestations, and promises to, for, and by the partie to be made Priest, the Bishop with the rest of the Priests that are present laying his handes upon his head vseth these words Receive the holy Ghost, whose sinnes thou doest forgive they shall be forgiven, and whose sinnes thou doest retainne they shall be retained, and be thou a faithfull dispenser of the word of God and his holy Sacraments, In the name of the Father, and of the Sonne, and of the holy Ghost, Amen. At the ordination of Bishops and Priests in the Apostles times the holy Ghost was given to such as were ordained by imposition of hands as in that Epistle to Timothy, I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. Seeing then the Apostle knew that Christ in the ordination of ministry did bestowe the holy Ghost upon such as they laid hands on, what other forme of wordes can any man probably conjecture, they should use, when

2. Tim. 1. 6.

for the ceremonies of infusion they lay hands on the, but those which Christ himselfe by his owne example hath taught namely Receiue the holy Ghost, whose finnes ge remit they are remitted, &c. If any man can tell vs, what wordes they vse, he shall doe well to declare them, or if he cannot, it is our duetie to thinke they followed Christ his example.

How then commeth it to passe that the Bishop doth not first blow vpon them before he saith, Receaue the holy Ghost?

Professor theolo-
gus celebris &
excellens &c.
Admonis. Chri-
stide authori
Lutheri p. 234.
Est summa mis-
seris laus
quod in eo Verū
dometur spiri-
tus sanctus: nam
hac Verba infus-
flauit et dixit
Accipite sp. s. a-
liū accommodā-
da sunt ad ordi-
nationem, vel
collationem mi-
nisterii. Alex.
Ales. in Ioh. an.
in qua confer-
tur potestas do-
cendi & admi-
nistrandi sacra-
menta &c.
Ac optandum
esset, ut ad im-
positionē ma-
nuum hoc simul
accederet, &c.
ad quod diu obseruatum fuit in ecclesia & hodie adhuc obseruatur apud episcopos, sic enim et po-
pulus doceretur per ceremoniam de dignitate ministerii cum quo donatur sp. sanctus, & maiori
eum reuerentia accederent. id.

Alexander Alecius bozne in Scotland in 1501. a Prea-
cher, and a famous excellent professor in Diuinitie (as appeareth
in his answer to the defence, of the Louain articles set out by
Ruardus Tapper) and liuing at Basil, when the authoritie of
Bishops was tumultuarily suppressed, and withall, this forme (we
speake of) in ordaining Ministers quite abrogated, wisteth on
these wordes: Receaue the holy Ghost after this manner. The
highest commendation of the ministerie is herein, that the holy
Ghost is truly and verely giuen in it. For these wordes he bea-
ted and said Receiue the holy Ghost, are to be applied vnto
the ordination or collation of the ministerie: And we must know
that it is a calling to the ministerie, or ordination, wherein is
conferd a power to teach and administer Sacraments but with-
all, with this ceremonie the holy Ghost is bestowed vpon them,
that come worthily to ordination. And it were to be wished that
to imposition of hands were appointed also to breath and say Re-
ceae the holy Ghost, which is a thing hath a long time been
observed in the Church, and to this day is yet observed among
Bishops. For so the people might be taught by this ceremonie
of the worthinesse of the ministerie, wherewith the holy Ghost
is giuen, and men would come vnto it with greater reuerence.
This was his iudgement. But the former part of this action
expressed by our Saviour, our Church hath not thought good
to retaine, because the Apostles, when they would vse some

outward

without ceremony in ordination tooke not this of institution by breathing, least it should be thought that Christ gave commandment to use it, but they tooke another indifferent one, of imposition of hands (no doubt by Christ his warrant) and used it in ordination, but not the other of breathing: because the signification thereof did not fit any mortall man. For Christ (as the Author under Saint Austin his name witnesseth) to shew that the holy Ghost did proceede from himselfe, as also from the Father, breathed upon his Disciples and said. Receive ye the holy Ghost, sufficient it may be our Church retaineth the latter clause which is no more blasphemous for the Bishop to say, then to say. They baptise, they absolve. This is my body. I have begotten thee in the Gospel. For in execution of these particular offices he is but the minister of God, who doth himselfe, in or by his ministration beget vs, lesse vs, absolve vs, baptise vs, and giveth the holy Ghost to such as are ordained.

But there is no commandment given by Christ for Bishops in ordination of Priests to use these words, Receive the holy Ghost, as there is for baptizing, absolving, and the like.

The examples of Christ and his Apostles are in many cases sufficient rules to be followed without any precept, and it so why not in this? Secondly, many things may be lawfully done according to the analogie of Scriptures, for which is neither expresse commandment, nor example of Christ as amongst others, in that the Church receiveth women to the holy Communion. 3. Why may we not ascribe Christ his example in saying Receive the holy Ghost, should be as well continued in ordaining Ministers without any farther expresse commandment, as ordination it selfe which is not there by name prescribed. 4. These words This is my body, and this is the blood of the new Testament, which Christ used at his last Supper are generally held to be the words of the holy institution, and yet there is no commandment, that the Minister should use them in celebrating that action, but because the action it selfe is commanded the words of the institution are therein withall implied. So

Cum collent ad
habere aliquem
ritum inordinatum
non sum
servant symboli
inflationis
C. c. Chemis
ex am concil. de
sacrament. or-
dini pag.
246. sed sum
servant alium r
tum indifferen
tem impo. etc.
Christus vi. g. f
deret a se proce
dere spiritum
sanctum sicut
C. a patre co-
sistent in dis
cipulis. sicut de
cipulis spiritum
sanctum. Aug.
de Trinit. c. 1.
Unitate dei. c. 1.

stands the case with ordination of Priests, Receive the holy Ghost, are the words of their consecration, which although it be not in epyetle termes prescribed to be continued, yet the ordination being deduced frō Christ his example, the same forme of ordination is thereby included, which he meant should continue as a perpetuall succession in the ministerie. For in the words mentioned one is no plainer then the other. By these very words (saith Master Calvin on this 20. of Saint Iohn) Christ after a sort doth inaugurate his Apostles vnto an office, whereunto he before had destinate and appointed them. And upon 2. Timothy. 1. This rite and ceremonie was not any prophane inauguration inuented onely to get authoritie in the eyes of men, but a lawfull consecration before God, which is not perished, but by the power of the holy Ghost, whence we may thus reason. That which Christ giueth by imposition of the Bishops hands to the partie, that thereby is ordained Priest, the Bishop in Christ his name may will him to receiue. But Christ giueth the holy Ghost by imposition of the Bishops hands to the partie that is ordained Minister or Priest. Therefore the Bishop in Christ his name may say vnto him, Receiue the holy Ghost.

In vaine and idles are these words used, Receive the holy Ghost in ordination of Ministers, because vnlearned asses being made Ministers by them, retorne no more learned from the Bishops, then when they went first vnto them.

Mira fuit illorum ruditas, quod tam absolute, sanctaque cura per tristem edocti non minorem scienciam producant.
Cal. in Act. 1.
Totidem in hac interrogatione sunt errores quos verba ista

This objection might haue preindist the Apostles, who notwithstanding their ordination were no better learned then to aske, when Christ would restore the kingdome of Israel, &c. Where Master Calvin noteth maruelous great was their rudenesse and ignorance that being so exquisitely taught, and with so great diligence for thre yeares they yett no lesse want of knowledge, then as if they neuer had heard word. So many errors are therefore in this their interrogation. Secondly, Saint Paul giuing rules vnto Timothee and Titus both describe what manner of persons, and how qualified they must be afore they

Some to ordination namely, blamelesse, sober, patient, chaste, modest, holy, able to teach and confute errors, upon occasion of which note chargeth them they should lay hands on none (as were as they could) that were not first indued with these vertues and gifts, which had not bene so necessarie a precept, if the said vertues, or gifts, or any of them were then first to have bene giuen by imposition of hands in the ordination of Bishops and Priests. So as neither gift of learning, godlinesse, wisdom, or any above last mentioned were either bestowed vpon the Apostles when Christ said vnto them, Receaue the holy Ghost, nor vpon *Timothie*, nor any other that was or is since ordained.

Many lewd and insufficient men there are vnder whom these words are pronounced, and yet not gifted or graced by the Spirit for ought we can see.

This objection striketh at two sorts of men, one for want of knowledge, the other for want of a vertuous life, but whoso is so doth, it shameth the persons, it cannot annihilate their calling. For Sacraments are the same administered by them and no way defetive, though themselves be. As for want of knowledge, this is to vnderstand it either comparatively or absolutely: Absolutely, that there is no knowledge at all to be found in a man ordained, and called to that function were strange, and indeed brutlike: comparatively, want of knowledge in respect of others, may be the best mans case compared with a better then himselfe at one time or another, in one place or another, yea it may so fall out, and doth in our dayly experience that men growing in years are much inferior to themselves of that, which they were in middle age, when memorie, baire, and inuention serued them better then now it doth, and yet they cease not to be Ministers, at what time they are so disabled. If the Sacrament (saith *St. Austin*) be so much the better to him that taketh, as he is the better by whom it is deliuered, there is by so much a varietie of Baptismes in the receiuers, as there is diversity of worth in Ministers. Such care must be had (and we hope is so as *Paul* requireth in *Timothie*) not to lay hands

rashly on any. Which very earnestly argueth that if the Bishop shall ordaine any overhastily, the calling is lawfull, and good may be done by such a man in his place. For it is ordination by imposition of hands that maketh a Minister, without which let his sufficiency in toonges and other learning be admirable, yea incredible, we may and doe hold him learned, but we doe not account him a Minister, whose due tie stands in this, that being ordained, he is; to baptise. 2. To Catechize. 3. To instruct publicly, and as occasion shall serve privately. 4. To offer by the prayers of the people. 5. To remit the finnes of the penitent, and to binde and to retaine the offences of the obstinate. 6. To consecrate and distribute the blessed Sacrament of the body and blood of Christ. 7. To visite the sicke and to comfort them. 8. To blesse those who are toynd in Patrimonie. 9. To prayse God for deliverance of women after childbirth, and lastly, to burie the dead in a godly manner as the order of our Church requireth. Among all which preaching hath a speciall use, whether memoriter by hart at times upon just occasion, as God shall enable a man, or else (a man being not so well poulded by reason of sicknesse or some other lawfull hinderance) reading some homilie warranted by authority of our Church. For so it is required, and of ancient time hath bene practised as appeareth in the daies of Theodosius the younger. If a Presbiter or Minister (through sicknesse hindring) cannot preach of himselfe, let certaine homilies of the holy Fathers be recited.

Si propter aliquam infirmitatem prohibens per seipsum non poterit predicare, auctoritate patrum homilia recitentur, &c.
con. 4.

Levdy and licentious men are not gifted and graced by Gods spirit.

We confesse with teares that a wicked Minister though his toong be plausible, if his life be not agreeable, the infamie of his losell demeanour blemisheth the glory of his best doctrine, such is the weakenes of the people in taking offence, though they should not so doe. We acknowledge such may be compared to Noahs neighbours that made the Ark to save others & themselves perished.

me by his hands, are fastening the true plagues of the body and blood of Christ on your persons, and thus will the Holy Spirit be enabled to find a way into your hearts, and to reveal the things that should be felt. If not, to be able to preach make a man a dumb dog, the doubt is how this ordination may be good, which setteth apart such ones to the work of the ministry.

His frame of words seemeth to take many things for granted, as that a man not able to preach is a dumb dog, and that such a one his ordination is not good. The first of which propositions needeth application, the second requireth farther proof, it owle a bare assertion. In the first wee doubt what is meant by preaching, secondlie who are these dumb dogs. By preaching meane they, making a sermon vpon a text, expounding of the wordes for their dependence and sense, raising of the doctrine with their severall bies, and due application to time, person, and place, by instruction, repproof, consolation; and the like, and al this done without booke, and by heart, and uttered with an audiblle voyce in the eares of the congregation, we easily confesse an inestimable benefit cometh to Gods Church thereby, and men thus sufficiently able are worthy of speciall encouragements for maintenance of learning and religion; but then are they a verie few, that must be held for able ministers, and (belike) because others not thus able to preach must be reputed no ministers, which is undoubtedly a very dangerous, and false consequent. That some are so qualified, able thus to preach, is a singular blessing of God vpon both our famous universities, and his rich mercy which he hath toucht vnto our church, but that other are not therefore

*Quibone pronū-
tiare possunt,
quid autem pro-
muntis exco-
municare non possint.
Quod si ab aliis
sunt alioque
scripserunt, quos
exco-
municare non possint.
Et quod ad populi profectum, si quis personam perit, non improbe facimus. Sic enim
(quod vultis) multi predicatorum sunt, qui multi iniquitatem suam, verum magister ad ipsum dicant
omnia, et non sunt in schismate. Auct. de doct. Christi. lib. 4. c. 28.*

they

they do not amisse. For so (which is a profitable thing) there are many preachers, but not manie maisters, if so be they speake all thinges of that one true maister Christ, and that there be no schismes among them. Where we may note 1. the way to haue many preachers, secondly that they who take other mens labours to use do a profitable worke, 3. that they are not reckoned dumb dogs, as trapeaching ministers, but preachers and publishers of the truth. But let us proceede on as we began. Some there are whose inuention serueth wel inough, & upon due meditation haue apt words at will, and can accordingly say their places, & quotations for every necessary point, which they do alledge & yet their memory is weake, & for their hearts they cannot deliuer without book what they haue perused in writing. These also must be put out of the number of ministers, as not able to deliuer their message, and therefore being not able to preach, their ordination is not to be held for good. But by these mens patience who so dispute, we prefer other mens indignities before such overhastie censures. For Zepperus & Bernard Textor (though other wise known disciplinarians) give their verdict other wise. To young diuines at the first somewhat may be favourable yeilded, that either they can without booke, or els to read their sermons out of their paper. Bernard Textor distinguisheth of preachers, some are of a bad memory, some of a good. They of a bad memory may haue help from their notes in their paper booke, as it lieth before them. 3. others a gaine there are that can, neither inuent, nor dispose, nor remember, and therefore not able to preach in the sense here deliuered of preaching, and yet were reckoned for ministers in the dayes of the Apostles. For so ancient and late writers understand that place in 1. Corinth. 12. where Paul saith he was sent not to baptise but to preach. For (saith Chrysostome) preach a very few can, but baptize euery one may that is a Priest or minister. And then after recording both the custome of the Church in his dayes diffused not from the Apostles times. Now truly (saith he,) wee

insubiles modo (accedatis) sicut Christus. in 1. Corinth. 12. Nunc quidem
in habetis / sunt hoc munus tradimus vobis.

Tyrannus aliquid (sub materia) concipit patet ex multis. Sed ad verbum non munda rediunt. Sed ex charitate. 2. Cor. 12. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Maius est euangelizare quam baptizare. Non omni quis baptizatus idoneus est euangelizare. Ambrosius in 1. Corinth. 2.

Perfecte baptizatus etiam minus doctus possunt perfecte autem euangelizare multo difficilius est operis. Ideo doctor gentium plurimum excellentior euangelizarent missi sunt baptizare. Quoniam hanc per multos fieri poterat illud per paucos. Inter quos eminere debet. Augustinus in libro 1. de Petris. lib. 3. c. 18. Cum paucorum esset docere. pluribus autem baptizatus erat datus foret. Ceterum Caluinus in 1. Corinth. 1. 17. Baptismus fere aliis mandatum est qui ad praedicationem forsassimus idem huiusmodi. Quod ibi.

Maius fingendus cuius in ecclesia committi potest. non est minus euangelizare. A. P. Martinus. Item. Augustinus quorundam in ecclesia veteri pastorum simplicitatem inuocant plus aliquando profecisse ecclesiam quam quorundam eruditionis. Variam exquisitam delicatamque. sed paulo post fastum asperum. Unde ne hodie quidam veterum simplicitatem quorundam proba nec tam omnino imperitiam. C. de H. Helvetii.

give this office to presbiters that are more vnable. Upon the same place. Saint Ambrose hath these wordes. It is a greater thing to preach then to baptise. Not euerie one that baptiseth is fit to preach. Some such note Saint Austin maketh. men of lesse learning may perfectly or sufficiently well baptise. but to preach wel, or perfectlie is a worke more rare and difficult; and therefore the doctor of the Gentiles being more excellent then manie, was sent to preach the Gospel not to baptise, because that might be done by many, this could be done but by a few, among whome Paul was eminent and chiefe. Maister Caluin noteth upon that 1. Corinthians in this manner. The Apostle entreth not this comparison to detract anie thing from baptism. But because verie few were able to teach, but to baptise was ginen to manie &c. Maister Gualter to the like purpose. Other Apostles that were imployed in continuall teaching followed this course of Saint Paul, they commended baptism to manie others, who perhaps were lesse fitted to preach. Peter Martyr hath some such obseruation upon the same text. The office of baptising may be committed to anie man in the church, but so may not the office of preaching. Wee speake not of Hemingi; and others; whose iudgement agreeth herewith. Dniel Woodcock content our selves with the constitution of Heluetia. we acknowledge (saith it) that harmles simplicity of pastors in the auncient church did profit the church a great deale more, then some mens various exquisite, & delicate learning, but a little too proud & disdainfull; wherefore we reiect not at this day the honest simplicity of some ministers so it be not too vnlearned. 4. to conclude it by preaching they meane the spending of an hotter tollie, to no purpose, or schismatically or out of order, or like hold bairns, the we grafit such as can exhort, say seruice, celebrate sacraments, read at times some

godlie sermons which themselves haue penned, or some others for them, to be no ministers, because they cannot pzeach in that scandalous manner of pzeaching.

Dumb dogges.

As touching this appellation. The Prophet calleth not those dumb dogs who are utterlie vnable to doe their duty, for of them he spake in the wordes going before, but those he so nameth which are negligent and sluggish being able and not doing it 2. hee calleth not them dumb dogs that did read the law, administer the sacraments, and those legall ceremonies with other such duties as became the priests though they all could not make farther pzoofe of their memoizies inuentio, audacity, utterance, learninge in a most painefull manner spending their spirits afozeband to be pzounded, and after meditation to deliuer it by heart fittie and agreeable to the holosome doctrines handled and the persons in presence: for such able Priests were alwaies verie rare, but those they are, whome he calleth dumb dogs, that did nothing at all, appertaining to their office but onely bearing a name were altogether idle and slothfull 3. neither doth the Prophet reprove onely those to whome the function of teaching was committed, but (as Maister Calvin noteth) he understandeth iudges, *Sed etiam iudices praedictos ac reges, qui rite omnia administrare debuerant. ibid.* gouernors, and kinges, who ought to haue administered all thinges orderly. Now then as in ciuill pollicies; ignorance, and some defects make not a iudge, magistrate, or king his office void nor frustrateth the election (so that graunted will be alwe on manie absurd, rebellious, anabaptistickall conclusions) so neither doth want of some moze speciall commendable perfection make a nullitie of the minister his calling or canonick ordination.

Yes but it doth, For it is required he be able to conuince the gainsaier.

Surely it is to be wished that all our ministers could performe their office in the best and most excellent sort, but we must doe as we may, when wee cannot as we would. He that carrieth a hod on his shoulder, and beareth bzicke or moxter is manie

the times a good mason though not so expert, as the architect, and chiefe builder: hee that handleth a spade to cast vp the mould, is other whiles a good gardiner, though not so cunning as he that tyaweth the knot. He may be a good minister that somewhat as toke read a foze memory, utterance, audacity to instruct by the pen or by reading his owne labours, and the approued labors of other holy men, though he be not of dexteritie to conceine or confute as some other of his brethren. And certaine it is, many there are, who because they will shunne the reprochfull name of dumb dogs are readiest to sling a stone at the head of others moze sufficient then themselves. For of these bruntly, rather, vnlettered, vnpreaching preachers, some haue bene found so able to conuince the comon aduersary, that they haue not blushed to disclaime the knowledge of the latin tongue (as forsooth and great reaso the marke of the beast) nor ashamed to thanke God they bestie not their studies with those antichristian controuersies, and as for writing of the fathers they haue wished them all on a light fire, not any thing better affected to the studie of the arts and philosophy, accounting them all vaine and curious, and our bruntly learning but pedagogicall, nor our sermons other then metaphysicall schoole preaching. Such ability it is these men haue to conuince the aduersary that instead of confuting him, they distract our owne forces, & when they should strike at his head they are nibbling at our beeles, and where they should fight for vs, it is either with vs or against vs.

The Apostle 1. Tim. 3. & in Titus 1. expressing the dueties of a Bishop or a minister doth write they must be apt to teach &c. not left arbitrary, but a matter of necessity. For he must be so, and so.

The word must is a word of conuenience not simple absolute, meaning that Bishoppes, as neare as they can, ought to make choice of such men as are so qualified. For els by the like reason, no man may be a Bishoppe, or minister vlesse he be a father of children. For the worde must there used includeth that particular. But the holy Ghost neither thinketh, writeth, or commandeth any thing, which is not simple and in euery respect absolute and perfect, onely proposing the idea or patterne of

of a perfect minister not that alway there can be such a one. *Nunquid, quia inueniuntur sancti sumus quosque eligendum est, quod circa non assumuntur, &c.*
 Jerom against Iouinian asketh a questiō not amisse to our present purpose. What (saith hee) because in an armie the balliantest must be chosen, shall not therefore weaker persons be accepted of, since all cannot be alike strong? And againe, writing to Oceanus. As Oratores and Philosophers (saith he) when they describe what kinde of orator, or philosopher they would wish to haue, doe no iniurie to Demosthenes, or Plato, but describe the things without persons, so in the description of a Bishoppe, and in the exposition of those things, which are written, there is set before a mirror of the priesthood. And the same saith against Pelagius writteth upon these wordes of the Apostle. In that he saith. He must be irreprouable, such a one is not at all or very rare, and that other which followeth apt to teach with the rest of the virtues you shall hardlie finde. Anon after. What he be accused of none, be well reported of them that are abode, and free from euill speeches of the aduersaries, I thinke it be harde to finde such a one, specially so mightie as that he can resist the aduersaries, and oppresse or overcome peruerse doctines. *Hieron ad Oceanum epist. 83. Quod dixit irreprehensibilis: aut nullus, aut rarus. Idem aduers. Blagianos lib. 1. c. 2. Illud certe ad auxilium qui possit cum ceteris virtutibus difficulter inuenies. Ibid. Maximeque illud est potens sit aduersarius resistere, & peruer, ac opprimere atque superare diabolus. Ibid. Ita fit quod in alio primum aut totum est, in alio in parte versetur, & ea non sit in crimine, qui non habet omnia nec condemnatur ex eo, quod non habet, sed iustificetur in eo quod possidet lib. Non suscipimus magis & minus. Topic. lib. 6.*
 Again He is either none, or rare, that hath all which a Bishoppe should haue. A little before so it cometh to passe that, that which is excellent, or perfect in some, is in others, but in part, and yet he that hath not all, is not in fault, neither condemned so; that he hath not, but approued so; that which he hath. So that the best sufficiency is a grace, but it is not the essentiall forme that giueth life and name to a minister. So to we speake of the office it selfe, not of the execution thereof which wee hold must with all diligence and faithfulness be performed. Let him bee as learned, graue, discrete, vertuous as the times shall preiude and the place may require. For wee doe not thinke that all places require men of like gifts and graces, but those which are of smaller note, circuit, and rewarde may stand content with men of inferior note. Which verie truth manifestly proueth that abilitie to preach is not the definition of a minister so; definitions doe not rise and fall, like a bow that

Mixtum ad pū-
dus aguale.
Aristot. de gene-
rat. 3. corrupt.
εἶναι τὸ πᾶν.

is strong and weake, but mens sufficiencie to preach after what exact manner they take preaching, is like a naturall mixt compound bodie, whose temperature is not gould weight, as if a grane could not turne the scale of euerie mans sufficiencie, but if it be in a meaner degree of fitnessse, as our health commonly is, it may serue the turne.

If the Bishoppe could as well fit them for the calling as admit the into the calling, there were no doubt but he might use the words Receive the holy Ghost.

Spiritus sanctus
in ecclesia prapo-
sito vel ministro
sic inest, ut si
filius non sit,
operetur per eū
spiritus sanctus
et ad eius mer-
cedem in salutē
sempiternam et
ad eorum rege-
nerationem &
edificationem,
quod per eum
et c. August.
contra epistol.

Par. lib. 2. cap. 11. Non est aqua profana et adultera super quam nomen Dei invocatur, etiamsi a profanis et adulteris invocetur et c. August. de bapt. contra Donet. lib. 3. c. 10.

Wee doe not say It is the Bishoppe that doth fit him to the ministrie, but God in and with the ordination giuen him by the Bishoppe, in which partie so ordained the holy Ghost worketh (saith S. Austin) that if the party admitted be not a counterfeite the holy Ghost worketh by him both to his owne reward for eternall saluation, and the regeneration of others to whom hee is sent. And if a counterfeite it is his owne losse, but yet the holie Ghost forsaketh not his ministrie, because by him he worketh the saluation of others. For as he witnesseth in another place bee the minister an adulterer or homicide &c. the water is not prophanie, nor adulterd byon which the name of God is called. The function is sacred and holie assisted by Gods spirit to the good of others, if not to his, that is thus ordained.

To be ordained a minister by merit or χάρισμα, or grace at all,

The ministrie or office whereunto wee are by men ordained, is a grace or gift. First because freely giuen without respect of any merit before God in the party ordained 2. a gift of the holy Ghost. that thereby it might bee vnderstood to be an authoritie proceeding from God himselfe, though externallie collated by man 3. to distinguish it from other callings in the world 4. because such a singular and diuine gift hath euer annexed vnto it in the true execution of duties thereunto belonging, a powerfull presence, assistance, & operation of the holy Ghost. In respect whereof it

it may not only be said, that when Bishops or Priests doe those things which they are commaunded according to Christs institution, it is not they, but Christ himselfe that doth them, but also in such an office so assisted with the holy Ghost, as that it is therefore called the ministerie of the spirit they doe therewith in like manner, specially if they feare God, receiue sundrie graces of his spirit, whereby there labours are made profitable vnto others. The Autho^r of the questions out of the new Testament much auncienter then Saint Aullin witnesseth that where it is read, that the Lord breathed vpon his Disciples, and said receiue the holy Ghost, he implyeth the Ecclesiasticall power that is giuen and collated, and that so; these reasons Christ in bestowing this power did vse these words. 1. To teach vs that all things, which are to be ministerially done in the name of Christ are really performed by the holy Ghost, because in the Lords ordinance all things are wrought by the holy spirit. 2. That hereby he might leaue an example to his Apostles and Ministers. Therefore the rule and forme of this discipline being deliuered to them, it is also said vnto them Receaue the holy Ghost. S. Chrysostome noteth that our Sauour said not, Ye haue receiued the holy Ghost but receaue the holy ghost, because they receiued a certain power, and spirituall grace not to raise the dead and shew miracles, or vertues but to loose sinnes. For they are differing graces of the spirit wherefore he added whose sinnes ye remit, they are remitted, & whose sinnes ye retaine they are retained shewing what kinde of power it is he giueth. The like sense and construction is made by Cyrill, or the Autho^r vnder his name who interpreteth this, Receiue the holy Ghost, so; Take pee the power to so; giue sinnes, and to retaine whosoever sinnes ye remit, &c. To the like effect hath Theophilact and that almost in the very same words with Chrysostome. Wherefore these words, Receiue the holy Ghost, is in effect as much as Receiue the gift of God bestowed vpon thee by imposition of hands, whether to remit sinnes, or retaine sinnes. And thus much be spoken so; clearing of doubts, that arise by occasion of this sentence.

didit. Quorum remisistis peccata. &c. ostendens quod genus virtutis largiator. Ibid. Theophilact Ibid.

*Illud &c. accipi
te spiritū sanctū
ecclesiastica pot
estas collata in
telligitur esse
August. tom. 4.
Et ex nouo te
stamento c. 93.
Quia omnia in
traditione domi
nicæ per spiritū
sanctum agun
tur. Ibid.
Idcirco cum rea
gularis & for
ma traditur
huius discipli
na dicitur ut
accipite spiritū
sanctum Ibid.
Non dixit acci
pietis sed accipi
te spiritū sanctū
&c. Chrysost. in
Ioh. c. 20, ho
mil. 852
Potestatem
quandam &
gratiam spiritus
sancti accipisse
Ibid.
Sed & peccata
dimitterent dis
serentes enim
sunt gratia spi
ritus. quare ad.*

Chap. 23.

Homilies against the word.

In the first tome of homilies. Of swearing: Bylike holy promise the Sacrament of Matrimony knitteth man and wife in perpetuall loue.



Maister Foxe
pag. 1946.

*Sacramentum
militia Cicero.
lib. 1. de officiis
Crisostomus ne hu-
manum sacra-
mentū diuino
superinducit
cetero ego in aliu
Christū responde-
re Tertul. de ce-
rona militis.*

The Booke from whence this grieuance springeth is taken out, is the Booke of homilies set out in the daies of King Edward the first, of which times and Booke Doctor Ridley Bishop of London, who afterwards suffered for the Gospell, giveth this iudgement. The Church of England then had holy and wholesome Homilies in commendation of the principall vertues, which are commanded in Scripture, and likewise other homilies against the most pernicious and capitall vices, that use (alas) to raigne in the Church of England. How the times are altered. Then that good Partir saw nothing in them dangerous to holy and wholesome instructions, now every smatter in Diuinitie can finde intolerable vnttruths. But to be briefe. The Authoz of the Homilies taketh the word Sacrament for mysterie, as Saint Austin and Ambrose doe with other of the Fathers. Secondly, in this place some tobat more particularly for the faith plighted twiit couples, which was the auncient signification of the word in foraine wyters Tully, &c. who call the oth given by the Captaine to the souldiers, the oth and Sacrament of warfare. In which sense Tertullian useth the word we thinke (saith he) a question may be made, whether warfare be fit for Christians, and whether we belæue a humane Sacrament may be added ouer and aboue the Diuine Sacrament. The Churches of Heluetia in their former confession so take it speaking

thing of what is due to the Magistrate. To him we know we are to performe fidelitie, and the Sacrament upon which place we reade this obseruation fidelitie and the Sacrament (that is) the oath, whereby subjects are tied to their Magistrates. Now the meaning of the homilie to be some such thing appeareth both by the title (of swearing) as also by the words following in this place of holy promises, bowes, and covenants made, and thereupon presently is inferred this scruple here.

*Hic nos erigit
liberi sumus &c
Vera cum fide
subsistendi esse
fidelitatem ad
Sacramentū pra-
stare (cumus Hel
ues. confes. 12
artic. 16.
Id est iuram
dum quousque
magistratus
obseruat. Ibid*

By like holy promise the Sacrament of Matrimoni knitteth man and wife in perpetuall loue that they desire not to be separated for any obstrumēt displeasure or aduersitie that shall happen.

An evident place to shew what they intended who pend that Homily, taking the word Sacrament either particularly for a solemn promise bowed, or generally for a holy state ordained of God, as Doctor Whittakers noteth Saint Austin tooke the word, who honested Marriage by the name of a Sacrament, when against certaine mens false criminations he defended the dignitie thereof, as he did in that Booke most learnedly and holily. That which was done learnedly & holily in Austin his booke, we liue to the times to heare it censured, & condemned as done corruptly in the booke of homilists. Chemnitius could be content Marriage were called a Sacrament so it might be an aduertisement of the whole doctrine thereof against the doctrine of the diuels, and of the heathen, if this were intended we might easilie peld to the name. The confession of VVittenberg saith, Because Marriage is a holy kinde of life ordained of God and commanded by him we willingly giue it the name of a Sacrament. Take we first or last of these interpretations, we shall easily free these words in the Homily of that waight, with which some delight to burden it withall.

*Sacramenti no-
mine matrimo-
nium. Aug. coho-
nestauit quan-
do eius dignita-
tem contra quo-
rundam crimina-
tiones defensa-
uit quod in illo
libro acutissime
ac sanctissime se-
cit W'it. contra
Duraū. p. 656.
Si hoc inquam
a pontificis a-
geretur facili
posset de apellan-
tione commenta-
Chemnit. de
Matrim. p. 256.*

*Quia coniugium est sanctum Vita genus diuinitus institutum & commendatum libenter et si i-
bimus nomen sacramenti, Confes. Wittenberg.*

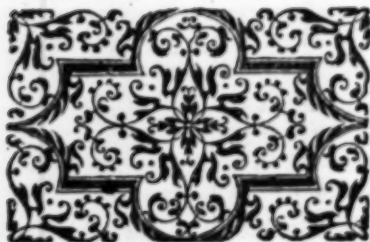
It is directly contrarie to the 25. article of Religion, which saith there are but two. The other five falsly so called.

The article hath no such words (five falsely so called) but thus commonly so called after which manner so they are, because the word

word Sacrament is moze generally vsed, but to speake stricte in what manner Baptisme & the Lord his supper are called Sacraments, the booke doth not so take marriage. For in the 2. tome of homilies speaking of matrimony there is not somuch as a syllable that soundeth to this purpose, where was both time and place to glue it the name of a sacrament if there had been any such meaning. But their opposing the booke of homilies to the 25. article is as if a man would by their example knowing they allow but 2. sacraments make them contrarie to themselves who call imposition of hands as it were a sacrament or set 99. Calvin against himselfe because in his institutions he alloweth but two sacraments baptisme and the Lord his supper as we doe, and yet willingly accepteth of the function of the ministry to haue that name, yet reckoneth it not as a third with baptisme & the Lords supper, because it is neither ordinary nor common with the faithfull, but a special rite for a certaine function. To take advantage against that learned wyter were very iniurious, and can it be honest and goodlie dealing to intreat our church thus, since in both we know their minde alike. For though beside two sacraments 99. Calvin mentioneth the office of the ministrie, and our homilie maketh matrimony one, taking the word at large, yet as generally necessary to all the faithfull there are two sacraments onelie. which are expresse words, which our Catechisme bleth, as befoze (cap. 15) hath already bene handled.

*Manuum signum
hoc & quasi sa-
cramentum sur-
parunt ecclesie.
discip. fol. 25.
Quantum ad
verum presbyte-
ris munus liben-
ter coloco habeo
Institut. lib. 4.
c. 19 sect. 28.
Quod 3. in nu-
mero non posui,
eo factum esse
quod non ordi-
narium, nec co-
mune, sed ad cer-
tam functionem
specialis ritus
ibid.*

Chap.



Chap. 24.

*Plurality of wiues maintained
in the fathers.*

In the second tome of homiles 1. sermon of diuerse places of scripture. It was permitted to this godlie fathers to haue more wiues then one, by a speciall priuiledge or prerogatiue. This is directly against the worde.



Hereunto the answer we make is twofold, one in generall concerning the second Booke of Homilies, the second is in particular as touching the very place here stumbled at. In generall it plainly appeareth that these men subscribe not to the Booke of articles as they should by a Statute, Elizabeth 13. Where among the rest, the 35. article is thus: The second Booke of Homilies, (the severall titles whereof we haue toynd under this article) both containe a godly wholsome doctrine, necessary for these times as both the former booke of Homilies. In particular to the place this answer we giue, wherein this course we obserue. First, we set downe the words in question what they are, that it may appeare to such as haue not the book at hand. 2. We will shew what reasons there are to approue these words of the homilie. 3. The iudgement of our old and newe writers shall be alleadged. For the first: these words the Booke bath. The pluralitie of wiues was by a speciall prerogatiue suffered to the Fathers of the olde Testament, not for satisfying their carnall and fleshly lusts, but to haue many children, because euery one of them hoped and begged of God oftentimes in their praiers that, that blessed seede, which God had promised, should come into the world to breake the Serpents head might come,
Z and

and be borne of his stocke and kindred. There is to be noted that the question is not of the times of the Gospell, nor of the Law, nor of the first institution of Marriage, when man and woman were created but of the time, before the law was written in Tables and given by *Moses*. Now that it was no sinne unto them, as they used it, of whom the homily there speaketh may appeare by severall reasons, which the godly learned did give. First, a brother was to raise up seede to his brother that died without issue: Secondly, children borne of both wives at once were legitimate, which could not be if polygamie (that is) pluralitie of wives at once had bene the sin of adultery. Thirdly, the Jewes had answered little, who being accused to be an adulterous generation they replied they had *Abraham* to their Father, not onely in a spirituall but a naturall propagation. For *Abraham* had more wives at once. Fourthly, *Jacob* had *Leah* and *Rachel* two daughters, and *Leah* charged him he shall take no more. Fifthly, in as much as these words are the words of truth, that a man borne of God sinneth not (that is) continueth in sin, a very offensive speech it is to say that the Patriarchs, *Abraham*, *Jacob*, &c. did continue in a sinne, successively, continually without repentance, and therefore it may well be thought, that the Lord of his speciall mercy, did beare with them, and what is that but a rule, which we may not make generall. If so, then surely a speciall priviledge that it was permitted. Countenance to this sentence give the ages also yet time, and since. Also yet time *Iustin Martir*, *Clem. Alexandrinus*, *Chrysostom*, *Ambrose*, *Ierom*, *Austin*, &c. *Iustin Martir*. The fathers might not have many wives at once, but to shadow out some myserie. *Clem. Alexandrinus*. God did in those former times exact polygamie. *Chrysost.* Because then were the beginnings it was permitted to be coupled with two or more wives at once, that mankinde might be enlarged, & receive increase of godlinesse and vertue. *Ambrose*. At that time adultery was not forbid by law, and what they did, was for love of

Ioh. 8. 33. 37.
39. 56.

Gen. 31. 51,
2. Ioh. 3. 9.

Non licuisse
patribus simul
plures uxores
habere, nisi ad
delinendum
mysterium
Iustin. mart. in
Tryph.
Deum illis pri-
mis temporibus
polygamiam ex-
egisse. Clem.
Alexan. lib. 4.
Strom.
Permissum fuit
cum duabus etc
Chrysost. homil.
56. in Gen.

Ut humanum genus propagaretur & pietatis incrementum caperet. Ibid. Et tempore nondum
adulterium lege prohibitum, & amore posteritatis non ardens libidine ad factum, & de consensu
uxoris ad aliquid significandum quod futurum erat, Et in Agar. 3. Sara. Ambrosius de Abra. et
lib. 1. c. 4.

posteritae

posteritie, not through heat of lust, and with consent of the wife, and to signifie somewhat was to come as in *Agar* and *Sara*. Ierom thus. The Apostle knew it was graunted by law, and by the example of the Patriarks, and *Moses* also was not ignorant, that it was familiar with the Iewes to haue children by many wiues. Saint Austin in diuerse places, with more then these at this time we will not trouble our selves nor our Reader. An vnblameable custome it was for one man to haue diuerse wiues. And then one might with a more chail mind haue had more, then now some one can haue but one. Speaking in defence of *Iacob* the Patriarche against one *Faustus* an Hereticke. Sinnes some are against nature, some against custome, some against the Commandement. If you consult nature, not for wantonnesse, but for generation sake he did vse more wiues, if you respect custome at that time and in those places it was the fashion, if you aske what Commandement, it was by no law forbidden. Innocent. He saith, It was neuer lawfull for any to haue more wiues together at one time, without some Diuine dispensation, or priuiledge. Of later times, All the best approoued writers speake in behaile of it, some more some lesse, and how euer with some difference, yet all in fauour thereof. Philip Melancthon, Hemingius, Bullinger, Peter Martyr, Beza, Perkins, and Bucan professor of Diuinitie in Lausanna. The first of these that are named saith, God approued among the Israelites the hauing of many wiues at one time. Hemingius. The case of the Fathers was speciall in hauing many wiues at once, and there was reason for it. For God did winke hereat in the people of Israel, that by this means he might make way for his faith he had given them, that an innumerable multitude should spring vp from a very few. Bullinger writeth, Mariage of many wiues in the Fathers without fault in them, is no law for vs. Peter Martyr in diuerse of his Bookes. It is manifest vnto vs, that God did remit and slacken his law to them, because we nowhere find

*Scilicet Aposto-
lus lege concessu
et exemplo Pa-
triarcharum,
ac Moses fami-
liare populo no-
uerat in multis
Exoribus liberos
spargere. Hiero-
nimus ad Orosi-
um Sufficiens pro
li causa erat
Exorum pluri-
um simul coni-
ugio habenda-
rum inculcabi-
lis consuetudo
Aug. de doctri-
na Christiana
lib. 3. c. 12. libid.
cap. 12.
Si naturam co-
sulamus lasciu-
iosus causa de-
rebat ut si uerum
esset contra
Faust. Manich.
lib. 2. c. 47.
Nulla inquam
licitum fuit si-
ne diuina dispo-
sitione plures
simul uxores ha-
bere, Innoc. 3.
Gaudemus de
diuinitis.
Polygamiam
Dei inter Isra-
elitas probauit,
Melanct. epitom
Ethicor.*

*Specialis casus fuit patrum polygamia quae peculiarem rationem habuit. Heming. de diuor.
pag. 76. Polygamia scriptura patribus citra culpam, nobis nullam legem continet. Bullin. de
eod. 1. ferm. 10. Deum illis legem solum remississe quia easdem videmus scriptam ea de causa re-
probendi, Pet. Mart. 1. Sam. 23.*

*Nolim eos mi-
nimum aggra-
uare. Ibid.
Vitis ut veritas
suis enim tem-
pora illo huius
modi res libera
et adiophora
Idem. in Genf.
c. 29. 27.
Deus tollit auit
in populo suo
polygamiam.
Bez. de polyg. et
divor.
Potest tamē ex-
cusari quia ad
propagationem
humani generis
vel saltem ad
propagationem
ecclesie pertine-
bat. Perē. Ars
milla. aurea. p.
78.*

*Armatus 600000. ē Iacobi familia ducentum annorum spatia. Id. prolegom. Chronol.
Polygamia quia quis uno tempore plures habuit uxores patribus indulta fuit, non faciendi
sed gignendi pro sobolis gratia, tum quia iam erant tum temporis mores politici, tum et offe-
ditus quidam, quo Deus promissioni suade innumerabili sobole expauescit oritura locum daret
Bucan. Institut. Soc. 12*

they are reprooved by any of the Prophets, &c. Again in the same place. There is no doubt but the Fathers had faults inough, yet when they may be safely defended, I could not lay on load. And writing of *Iacob* having two sisters his wives at one time. Reproove him not. For then such a matter was free and indifferent. *Mastor Beza*, his sentence is, God tolerated Polygamie in his people. *Mastor Perkins* our countreyman. The Mariage of the Patriarches with many wives, though it cannot be so well defended, yet may it be excused, because it did rather pertaine to the increasing of mankind, or at the least to the increase of Gods Church. And in his preface to his *Chronologies* he obserueth the increase by Polygamie such, as 600000. fighting men were sprung vp of *Iacobi* familie within the space of 200 yeeres, Bucanus writeth of those times of many wives to one man: Polygamie (saith he) Wherein a man had many wives at one time, was of speciall fauour graunted to the Fathers, not for wanton- nesse, but for increase of a godly issue, as also because of the policie of that time was such, and another cause that God might make way for his promise in raising vp an innume- rable multitude of so small a company.

That can be no reason neither the one nor the other. Not the first, as that it was the propagation of mankind for then it should haue begun with *Adam*. Because his times had most neede in that respect when there was no more but 'hee'. The other is no reason that it was for increse of Gods Church. For then should it bee per- mitted now, because the true professors of the Gospell are but few to speake of, in respect of Atheists, Papists and other enemies of *Christ* his Church.

This reply is made by some great friends to this accusatiō un- dertaken against the Communion booke, but how weakly an in- different Reader may soone iudge. For first in the daies of *Adam* it might haue seemed most needfull to haue giuen this liberty if so
the

the Lord had created more then one woman, which hee did not: As for the other that came after by propagation they were his daughters or nieces, and therefore herein appeareth a let: Secondly God the lawgiver, from whom kings and princes take direction for their best laws knew well, a law is best kept, when it is first made. Now to dash it in the prime by a contrarie practice at the first, and to stifle it in the birth had bene with the soonest. These as others also best known to the Lord might be the causes, why at the first that was not approued which was after bozne withall. For the other clause of their oblation where they infer. If for spreading and increasing Gods Church, then it should be now in vse. That sequel is no good consequent Because the worshippe of God is not within the place of Iewrie now, as it was then. But the sound of it is gon throughout the whole world, and every place sitteth for the Lord his seruise in respect of what it did then. Now (saith Saint Austin) of all sorts of men, and all nations the members may be gathered to the people of God, and the citie of the kingdome of heauen. Besides these there are others giuen by the fathers why the Lord did beare with his people. They whose leisure it is to view what hath bene cited for testimony hererin, may bee intreated to lay these reasons together which our fathers and brethren graue, as also the manner of speech they grace this question withall: Exacted, required, approued, tolerated, dispensed withall, wincked at, permitted, graunted. For all these they shall finde as these also: vsuall, lawfull, misticall, a custome no way culpable, without blame, free, indifferent, a speciall case, and say the most against it. Such a one it is, as may be excused and a reason giuen for it. All which speaches diligently perused, let men say whether the books of homilies might not well deliuer that sentence as it doth.

Ex omni hominum genere, atque omnibus gentibus, ad populum Dei et ciuitatis regni calorum membra colligi possunt. August. de Virgin. cap. 3

Is directly against the word of God and his first institution of marriage Gen. 2. 24. Malac. 2. 15. Rom. 7. 10. 1. Cor. 16. 6. 1. Cor. 7. 2.

The place in Gen. wee will answer anon. The other of Malachy & the Apostle are against fleshly and carnal lust in their time, why are they thus urged against these patriarchs & were long before, & beside were not guilty of & carnal sin condemned by those scriptures

Saint Paul instructeth the Rom. and Corinthians in their duties and liberty in marriage. What is this to the Patriarchs and their fact. But by one of this dunn they brought forth, take a taste of the other. Let Peter Martyr bee heard in his notes upon 16. or

Verba hae aliqui putant facere adulteros polygamia, quod mihi non displicet, modo hinc non inferatur. Patres qui in veteri lege habuerunt uxores, non visos fuisse iusto matrimonio sed potius adulteros audit: andoi. Nam cum ea de causa infamatus lateris non damnetur, amicus putandum est eis tum temporis licuisse. Martyr in Cor. 7. Leuit. 18. 23.

cap. 7. which is the place the objector vrgeth. These wordes (saith bee) some men thinke make against pluralitie of wiues, which things mislikes mee not, so it bee not hereupon inforced, that the fathers, who in the old law had many wiues, did not vse lawfull matrimony, but were rather to be iudged adulterers. For since they are no where condemned in holy scripture, wee must thinke it lawfull for them at that time to haue so many. In which sentence these two parts would bee noted 1. that the wordes in this 1. Cor. 7. (and the reason is all alike for the other epistle) maketh not against polygamie of the fathers; secondly nor doth any other scripture alledged, and therefore this their heaping vp of scripture. When it proueth no such thing is a manifest breach of the commandment, wherein be straightlie forbidden false witness bearing against the truth. A sinne the more grievous, as the most innocent truth (so so are the scriptures) is forced to dispose for that, whereof they haue nothing to gaine say. Great vse there may be of them for the times of the Gospell, or of Malachie and after that the law was written in tables, whereunto Leuiticus, 18. 18. as Tremellius translates may, haue reference; and wee haue deliuered our iudgement in writing vnto my Lords grace of Canterbury; but the instances remembred in the homilie are most of them taken out of the booke of Gen. where is added in the close an example of *Nam* and *Salomon*, but with a caveat in these termes for our vse and understanding which thinges wee see plainly to be forbidden vs by the law of God and are now repugnant to all publike honesty. So treat with y^e libidinous humors of carnal men, who either challenge the examples of the patriarchs that they may doe the like, or condemne them for doing it; or protest ignorance of the scriptures, because such examples (say they) are scandalous.

7, but this is directly against the words of God and his first institution of marriage.

I, but

I, but (saith Ludouicus Lauater) God who made that law; hath also power to release it. Besides it is a cartine peculiar, which no mā may rashly draw in to example to excuse his own prodigal lust by. And a little before in p. 10. homilie God (saith he) for certaine causes graunted it as a larges and fauour to the *Israhelites* to haue more wiues at once. Again in his treatise of the life and death of *Nab. ill* God (saith hee) was so far from blameing them that he gaue them great successe. Their peculiar and a Large speciall to them and their great good successe herupon, what other sense beareth it, then that common english which our homilie by some vnwisly tored safely de liuereth, specially much more being added by others, as appeareth in the severall quotations afoze, and this among the rest of Iohn Drusius. Sumple forbidden (saith hee) it was not by the law of *Moses* to haue 2. wiues at once.

Exores habere. Id. homil. 10. pag. 20. Tam abest ut hac echingia culpauerit Deus, ut etiam fortunauerit. Id. de Vita et obitu. Nabal, homil. 10. pag. 12. Duas simul Exores habere simpliciter lege Mosi vetitum non fuit. Drus. in Ruth. 4. 5.

I, but what warrant for this more then these authorities

Arguments strengthened in this sort no discrete godly wise man but doth and will reuerence, for we receiue and so must the witness of men. But yet to thinke that some priuiledge those patriarkes had, though not so expressely set downe this may be the reason. For dispensations and priuiledges are as lawes pea priuiledges are not held necessary to be written where lawes bee. As at this day wee obserue in Acts of Parliament such fauours as concerne some few stand vnprinted. Because lawes belong to all, priuiledges to some few, For a priuiledge is some personall or particular law, which either dieth with the person, or must not be made common. If so as wee know this to be true. How much lesse may we expect any record thereof before *Moses* and the law written. For those more specially the booke of homilies speaks of. Wherefore as a law they had in their mindes and consciences so single marriage by speciall inspiration, so by a speciall inspiration, a toleration and fauour was inough.

1. Ioh. 1. 9.
Qualis lex, talis dispensatio
Priuilegium dicitur quod conuenit contra suam communem in suum
in quo aliquam personam
Glos. lib. 6. de Rescript. c. 1. 1. 1.
Priuilegium quasi priuata lex.

An aduertisement to the Reader.

Presently after this treatise finished, there was sent vs from an honourable personage these notes following, as it seemeth an abridgement methodicallie drawne together by some of Deuon. and Cornwall. With their preface, and reasons, greatly accounted of among the ignorant, which we haue thought good to set downe returning euery of them a brieue answer with reference to those places, wherein they are handled more at large.

Wee protest before the almighty God, that wee acknowledge the church of England, as they be established by publike authority) to be true visible churches of Christ: That we desire the continuance of our ministrie in them aboue all earthlie things, as that without which our whole life would be wearisome and bitter vnto vs. That wee dislike not a set frō of prayer to be used in our church: Finally Whatsoeuer followeth is not set downe of an euill minde to deprane the booke of Common prayer ordination or homilies, but onely to shew some reasons, why we cannot subscribe vnto all thinges contained in the same booke.

*Protestatio cū
contrario actū
non releuat:
Vel non valet
protestatio ubi
protestas per cō-
trarium factū
directè obuias
sua protestatiōi
Glos. in Caluin.
de constitut. verb. sine praiudicio. conferen. pag. 16.*



THat man his pretestation is in vaine, whose deede agreeth not with his protestation. And a decree of a very antient counsel prouides that no man should be admitted to speake against that whereunto he had formerly subscribed, as is alledged in the conference before the king pag. 26. But leaue wee this their saile glosing, and examine their reasons.

To the Book of Common prayer we cannot subscribe because there
is some thing in it of which we cannot make any reasonable sense,
neither sense, nor reason are fit auditors of a businesse of this
argument. For if they were, what sense is there to put on loue,
or what reason is there to put on the bowels of compassion? Is
that which we know more inward then the inside of the gowne,
for it is the life of the body so we esteeme of the bowels, and is the
life of the bowels, body, person and al (so so is loue wrought by
a holy faith and compassion proceeding from both) as a garment
that a man puts of and puts on, or is the Lord Iesus any such
manner of attire, which is the cause of all to be likened to
apparell, if so what reason, and if no reason what sense is there
so to argue? A naturall man (and we thinke such a one hath
sense and reason) perceiveth not the things of God neither in
deede can hee, no marvell then if he stumble at such places as
these following.

The first reason therefore is, that it containes things without sense.

As 1. whatsoever is manifest, the same is light Ephesians 5.

13. in the epistle read on the 3. Sunday in Lent.

Whatsoever is manifest the same is light. Not without
sense, neither in it owne words, vntlesse the greeke and original
may be thought so, nor in the proposition it selfe (for diuinitie and
philosophy acknowledg it for a truth) nor in experience, so what
euer is manifest, & same is so by reas of the light (either in it, or
vpon it) nor in the coherence of the place (for y^e Apostle sheweth
how al points of darknes, whither in iudgement or practice mani-
festly are discovered by y^e light) nor is it without sense in the vnder-
standing of godly interpreters. The Greek scholiast render-
eth it so, & Beza commendeth him for it. Some of our brethren
(saith Musculus) take this word *φανερὸν*, not onely
passively is manifest, but actively to doth manifest. They haue
truely their thoughts not vnttrue, But in my conceit it is more
simple and plaine that we keepe the exposition I follow, namely,
That which is manifest is light: We must know a translator
his office is wh^{er} he commeth to a place somewhat indifferent in

At his tamen simplicius videtur et expositionem quam posui retineamus. Musculin Eph. 5. 13.

Θαράκη μέγας
Voci media

Lux actiue pas
sive

so is

Θαράκη μέγας
actiue pas

the original (on this word *Θαράκη μέγας* of the meane toke, partly active partly passive), to commend either interpretation to the goodly wisdom of the learned teacher, who at more leisure upon better opportunity may farther expound it in handling his set lecture. It is light actively giving it, or it is light passively receiving it. Both waies sure it is, both waies may the woide be, actively both manifest, or passively is manifest. Either waie true, neither waie dangerous, hereticall, nor senselesse.

2. It is without sense to say. In the power of the
divine maiestie to worshipping the Vnité.

These words in the Collect for Trinity Sunday are not without sense. For we worshipping the vnitie in the power of the divine maiestie (that is) one in power, deitie, and maiestie. These epithets, or woordes of attendance, because 3. persons, and yet all but one, and one essence: so as saith Fulgentius or Austin (the book is diversly quoted) vnitie hath relation to the nature namely that one, who is God blessed for evermore. All which is answerable to those ancient verses god for memozy, sound in diuinitie. Like maiestie of persons, like the power of the same, but the deitie common to all. So hath Victorius, and before him Saint Basil in his hexameron the tenth homilie. Concerning the vnitie of power to retaine one glozy & maiestie in the diuine persons &c. Glozy maiestie and power in these diuine persons, yet but one God to be worshipped.

Vnitati refertur
ad naturam.
Fulgenti de fide
ad Petam. c. 1.

Par maiestati
personarum.
Par potestati
earum.
&c. communis
deitatis.
Victorini.
Id Vnitatem cœernit potentia, &c. suam in diuinis retinet gloriam &c. maiestatem. Basil
hexameron, homil. 10.

3. It is without sense. Every parishoner must communicate thrice a yeare and also receive the sacraments and other rites.

Answer hereunto read this second part cap. 13.

God

God is said to be the father of all that is called
father in heauen Ephesians 3. 15.

Our translation speaking of originally one greater then another, and of God above all, chooseth to speake of the primitive namely the father rather then of the derivative, and those that descend of him. For if God bee their father, then also must he needes bee the father of their families. Secondly where others call this worde Parentela, Paternitas, cognatio, tribus, familia, and the Greeke schollast progenitors, and so differ, but the translation in the communion booke giuing the name Father reconcileth all these diuersities. 3. as the Apostle bleth an allusion of holy descent in the Greeke, so the translator seemeth to keepe it in our English by a grace of speech, translating the name father, thereby understanding fatherhood, and implying there is no father in heauen or earth but our Adam, Abraham, &c. but God is a father of them, and because of them, therefore also of their kindred, generations, and families that come after.

Read on the
17. sun. after
Trinitie.

ἡ ἀρχὴ ὡς πατὴρ
interpretatur
ὡς πατὴρ ἡ ἀρχὴ
quatenus de his
manibus dicitur
qui progenito-
res appellantur
ἀρχὸς ὡς
πατὴρ
Malayuzi d.

5. It is in wibom sense. This is the sixth month,
which was called barren.

In the Epistle read on the annunciation to Mary, those wordes are taken out of Luke 1. 36. The lesser Bibles render it thus. This is hir sixth moneth, which was called barren. Hir put in, which is no more in the Greeke, then in the English, as for the worde following both translate it alike (which) for (thee) not meaning the moneth, but the woman Elizabeth, which was called barren. This ambiguity is hummed no more in one then in another. The sense is plaine howsoever, and if without sense, surely then onely to those who understand not, and that willingly.

arui a liuorū
sunt in patern-
is pradijsis.

6. It is without sense. Or euer your pots be made kote with thornes, so let indignation vex him, euen as a thing that is new. *Psalm 58.8.*

*Quia Cox he-
brae & ollae et
pinas significat
subobscurus est
hic locus, &c.
Marlor.
Vulg. Marlo.
Tremel. Ste-
phan. et alii.*

The difficulty in this place commeth hence, because one and the same word signifieth a pot, and a thorne. Be-
fore the thornes shoot bype, or as a thing that is raw suddainelie
tooke out of the pot, ere the thornes crackle vnder, both which in-
terpretations (giuen by learned men) giue ayme to one and the
same marke, shewing the speedinesse of Gods iudgement by two
similitudes in one verse; herein our vulgar english translation is
to be thought no more senselesse, then that which Marlorat and
Anias Montanus follo w, vnlesse men, whose exceptions these
are, intend to disgrace the originall, who is in this an example to
our communion booke, and either both are free, or both accessary
to this senselesse imputation.

7. It is without sense. When the company of speere-men and multi-
tudes of the mighty are scattered abroad among the beasts of the
people, so that they humbly bring preces of siluer, and when hee
hath scattered the people that delight in war *Psalm 68.30.*

woyds no more bolde of sense then are other translations This
here deliuered by way of prophesie, the other haue it by way of
praiser. This onely in a third person, that other in a second, and a
third. As for the sense it is plaine to anie mans reading, that the
verse speaketh of subduing the enemy, not the multitudes onely,
and baser so; it, doing homage in bringing preces of siluer, but
their Captaiues to, and all those, whose delight is in warre.

Rotio secunda. That forasmuch as wee are able to discern, that there
is contradiction 1. To the booke of Articles, which denieth that con-
firmation hath any visible signe: Whereas the last prayer in confir-
mation, maketh imposition of hands to certifie the children of Gods
fauour, and gracious goouner to ward them.

or hath confirmation any visible signe, as the word visible
signe is taken for a visible element, which euer sacrament hath;
namely in baptisme there is water, in the Lords supper bread and
wine

time but Confirmation hath no such thing. For imposition of hands is a circumstance of action, not a matter of substance, as in a Sacrament every visible signe is. To this sense speaks the 25. article, Confirmation hath not like nature of a Sacrament with Baptisme and the Lords Supper, for that it hath not any visible signe or ceremonie, (that is any visible Element for signe or ceremonie) ordained of God. In which words it meaneth by signe a Sacramentall signe consisting of an outward, earthly Element and substance, so confirmation hath no visible signe. As for that other of imposition of hands it is a signe of Episcopall action, namely to certifie children confirmed vpon the prayer of the Bishop how God hath beene favourable and good vnto them, in that they are borne of beleuving parents, baptized into Christ, brought vnto the knowledge of his grace & will as is found by examining them in the principles of their holy faith, &c. Wherefore the Bishop praeth over them for increase of grace, and bleseth withall imposition of hands to certifie them by this signe of Gods fauour and goodness towards them. By which ceremonie (saith Master Iunius) the holy Apostles, and Orthodox Fathers of sound iudgement would haue signified that a Christian man indued with repentance, and faith, and ingrafted into the Church after he hath been lawfully approued of, is giuen in seruice to the Lord, and consecrated to goe thorough his calling (whether generally as a Christian, or particular this and that) in a holy and religious manner. Answerably vnto this vse of the Fathers, and receiued by our Church. Master Vrsinus speaking of persons to be Baptized hath these words. The children of Christian parents (presently after they were borne) as members of the Church were baptized, & after that they were pretily shot vp, they were instructed, and by imposition of hands confirmed, & were dismissed out of the company of the Carechized, so as they might afterwards lawfully approach to the Lords Table. This holy auncient custome sofoze commendably used, our Church at this day continueth. But see more of this in this second part. Cap. 11.

Qua cerimonia sancti apostoli et orthodoxi patres significatum voluerunt Christianum hominem respicientia, et fide praeditum, atque ecclesiam institutum. Vbi legimus probatum esse, mancipari domino, et consecrari ad vocationem suam. sancti et religiosi obsequium. Et c. lxx. Paralib. 3. c. 6. Liberi Christiani auncum statum

post partum et membra ecclesiae baptizantur, et postquam nonnihil adoleuissent instituebantur, et impositione manuum confirmabantur, ac dimittebantur ex ecclesia catechumenorum, ut liceret illis deinde ad suam accedere. Vrsin. Proleg. Catechis. pag. 2.

2. Contradictory to it selfe, by affirming in the Catechisme that there are but two Sacraments, and yet ascribing to Confirmation all things that are required to the being of a Sacrament either in this Booke, or in the Booke of Articles.

If the Catechisme affirme there are but two Sacraments, how are these exceptions at variance with themselves that men knowing and acknowledging so much, yet both before in this Booke, as also in the fourth reason here following in the fourth instance, seeme to inforce by their sophistications, that the Catechisme implieth there are more then two. Againe it is false, where it is said, the Booke of Articles ascribes to Confirmation all things that are required to the being of a Sacrament, as may appeare in the point before handled, and the 25, 27, 28. Articles expressly shew to the contrarie.

Ratio. 3. That in our best understanding it containeth in it some untruths.

The third maine reason is to purpose, if it can as well prove as it is ill alleadged. But let vs examine the allegations as they are brought in order.

1. Innocents are said to be Gods witnesses, and to have confessed and shewed his praise not in speaking but in dying.

This sentence here charged for an untruth the Church of God hath taught heretofore, as the ancient Fathers witness. Bernard who was some 5 hundred years since bath these words, Can any doubt that the infants which were slaine in Christ his Steele, are crowned among the Martyrs? And meeting with an obiection that might be made, If you aske (saith he) what they deserued at Gods hands that they were crowned, aske also what fault they had done that they were murdered, briefle peradventure Christ his pietie were lesse then Herods impietie, that the

*Pro Christo
trucidatos in
seu inter marty
res coronari.
Bern. serm. 1.
de Innocent.
Si quare eorum
apud Deum
merita, et coro
narentur, qua
re et apud He
rodem crimina et trucidarentur. An scilicet minor Christi pietas, quam Herodis impietas,
ut ille quidem peremerit innocuos neci dare, Christus non potuit propter se occisos coronare ibid.*

tyrant

tyrant could put harmlesse infants to death, and Christ could not crowne them, who were killed for his sake. Theophilus who was some 900. yeares after Christ writeth thus. That Herod his malice may be shewen, must iniurie be needs done the little ones: Heare therefore, they were not iniured but iustly obtained crownes. Haimo some 800. yeares after Christ writes in his Booke upon this feast day of the Innocents. In that the children were slaine for the Lord Christ, it implieth that by the accepted worke of humilitie the way is to the crowne of Martyrdome, &c. Hilarie who was some 400. yeares and upward after Christ in his exposition upon Saint Mathew, speaking of these babes, & their death saith, Iewrie did abound in the blood of Martyrs. And presently after thus, Herod his fury and the death of the infants is a forme or patterne of the people of the Jewes raging against the Christians, and thinking that with the slaughter of blessed Martyrs, they can extinguish the name of Christ. And speaking of those words in the Prophet: Rachel would not be comforted because they were not, &c. They were caried vp into the aduancement of eternitie by the glory of Martyrdome. Saint Austin (who was somewhat before Saint Hilarie) The infants (saith he) could suffer for Christ, though they could not as yet confesse him. Again in another place, yee were not of age to beleue in Christ, who was to suffer, but yet ye had flesh of your owne wherein yee could indure the passion for Christ who was to suffer. And in his third Booke of free will. The Church doth not in vaine commend the infants receiued into the honoz of martyrs, which were slaine by Herod &c. Which very selfe same sentence he remembreth verbatim in his Epistle to Saint Ierom. Copious in this argument are his Homilies of the Saints in foure severall Sermons, calling the Innocents Martyrs and their death Martyrdome, and in his second Booke de symbolo ad Catechumenes the fifth Chap. &c. Before him Saint Irenaeus. Non habebatis artem qua in passurum Christum cederetis, sed habebatis carnem, in qua pro Christo passuri passionem sustineretis, &c. Non truxit infantes illos, quia cum minimis Iesus nec indus quareretur, occisi sunt in honorem martyrum receptus commendat ecclesia sua. Id. de lib. arbit. lib. 3. c. 23. & epist. 18. Hier. Homil. de sanctis & lib. 2. de symb. ad Catech. c. 5.

Origen

Horum memo-
ria semper, &c.
dignum est, in
ecclesijs celebra-
tur: secundum
integrum ordi-
nem sacrorum
& primorum
martyrum &c.
Origen: homil.
3. in diuersos.
Bened. & secun-
dum voluntate
Dei eorum me-
moriam sancti
patres celebra-
re iudauerunt si-
piterum in ec-
clesijs, velut pro
domino morien-
tium Ibid.
Ectes parvuli
asti, quos hostis
natura, crude-
litatis monstrum
Herodes occidit
subito sine mar-
tyris, & dum
vice Christi
& pro Christo,
Cyprian. de stella
& Magis,
Testimonium,
quod non pote-
rat sermone per-
hibere passione
Ibid.
Spanenberg.
Postil.
Ista tam tristi
tragadia cruen-
tam ecclesiam
Christi imago
nem delinquant
Centur. 11 lib. 1. cap. 3. Vt Abel primus Veteris testamenti martyr fuit, cuius sanguis ad Deum
clamauit ita isti primi in nouo testamento propter Iesum Christum recipiunt & gloriosa mar-
tyris corona redimunt, vitam hanc mortalem cum immortalis commutauerunt, & cum illo
nunc in celis viuunt. Gualter. homil. 18. in Math. 2.

Origen homil. 3. maketh mention of them after this manner.
 The memory of these infants alwaies is celebrated in our
 Churches as it is meete, according to the iustice order of the
 saints, that Bethlehem it selfe where the Saviour was borne,
 may seeme to offer vnto the Lord the first fruits of the Martyrs.
 Anone after. VVell therefore and according to the will of
 God, the holy Fathers haue given in charge that there be
 celebrated a perpetuall memorie of them as dying for the
 Lord. So new denise in his time but long before as it appeareth
 by his writing. Saint Cyprian of the Authoꝝ vnder his name.
 Behold these little ones, (whom Herode the enemy of nature and
 and monster of crueltye did kill) are iudicially become Martyrs,
 and whilest in feede of Christ, and so; Christ pulled from their
 mothers breast and slaine they beare witness by suffering, what
 they could not by their speech. All which testimonies as they are
 nothing, if Scripture were against them, so the Scripture no
 where gainsaying, we shall doe ill to gainsay the testimonie of so
 many ages succeeding one another, and that so; many hundred
 yeares confirming what (but lately) is denied without sufficient
 prooue to the contrary. And yet though lately denied by some few
 among vs (not to speake of our owne Church here at home) other
 our brethren in the same faith learned writers of these times ap-
 proue the order we do. Spangenbergius as may be seene in his
 postill they of Merdenburg in their Centures note that God
 by this heauie Tragedie hath shaddowed out the bloody
 image of Christs Church. Which histoye of theirs would not
 fit to such a purpose, if their were no comparison twixt them and
 the Church of Christ. Walter Gualter in his 18. Homily vpon
 Saint Mathew writes thus. As Abel was the first Martyr
 of the olde Testament, whose blood cried vnto God, so
 these infants were the first, which were slaine in the newe
 Testament for Iesus Christ and crowned with a glorious
 crowne of Martyr dome, haue changed this mortall life for
 an immortall, and now liue with him in the heauens. Be-
 side all these auncient and late authoritties this argument may

Justifie what our Church doth. They in whom Christ is persecuted and put to death may be held for Martyrs: But in those innocent children Christ was persecuted and put to death. (For such was the tyrants purpose, and so Christ accounteth what is done to little ones for his sake as done unto him.) Therefore may they be thought blessed Martyrs not in speaking, for they were infants, but in dying, not properly Martyrs such as are voluntary professors of the faith, but yet so to be esteemed because for Christ, that is, Christ was among them sought to be slain. *Non pro fide Christi, nec pro iustitia occubuerunt sed pro fide Christi (id est) loco Christi.*

Thirdly, the scripture it selfe thus farre confirmeth the point, in that the Prophet *Ieremie* is alleadged cap. 31. *Rahel weeping* for her children, shadowing thereby the Church of God mourning as a desolate widow for those that she bare unto God. *Lament. 3. 48.*

For so the verse following doth minister comfort. Thus saith the Lord. Refraine thy voice from weeping, and thine eyes from teares, for thy worke shall be rewarded saith the Lord. As for that our Church calleth them Martyrs (which seemeth to be some mens grievance) because *Herods* sonne was then slain, is no deniall of the name of Martyrs to the others the children of the faithfull in *Bethlehem*. For if any were, it was sufficient, and that some were, the allegations before prove sufficiently. So needlesse are some mens peremptories they send soorth to wound this truth like *Herod* his executioners to kill those little ones, that so he might be sure to put Christ to death. To conclude this point. That difference of Martyrs our Church alloweth of, some are Martyrs in will and act, that is, both suffer and are willing to it, so *Saint Stephen* was, some in will ready to dye, though happily they dye not, so *Iohn the Evangelist*: Some in act, not in will that is, they can but suffer and doe, though they have no will, nor understanding to know what they doe, so did these infants, in whom what was wanting to their will Christ graciously supplied.

2. It affirmeth that Faith and Repentance are required of infants that are to be Baptized. And that they performe the same by their Suerries.

*In paruulis qui
baptizantur,
sunt qui negat
omnem actionem
et operationem
spiritus sancti. for
so they doe not, that they liue, yet they doe liue. But they
chem, de bapt.
beléne (that is) they haue the spirit of faith and repentance. As
hic dico quod
omnes dicunt
aliena fide eorum
qui offerunt eos
paruulis succur
ri, Eccl. Luther.
de capti. Baby
lon.
Sicut Verbum
Dei potens est
dum sonat et tra
mpis cor im
mutare, quod
non minus est
surdum et in
capax quam
villus paruulus.
Ibid.*

Two branches in this exception. The first of these against such as thinke God worketh not at all by his holy spirit in children baptized. The Catechisme not meaning that they haue an actuall faith, namely a feeling that they doe then beléue, for so they doe not, that they liue, yet they doe liue. But they beléne (that is) they haue the spirit of faith and repentance. As for the second branch namely that they perfoyme faith and repentance by their sureties, is to be vnderstood of that present profession and promise then made, whereby the God-children are bound, as effectually in baptisme, as if themselves were then presently able, and did actually beléue: Luther disputing of this point. Here I say as alle else doe that children are succoured by the faith of others, that offer them to Baptisme, &c. Againé after wards. As the word of God is mightie, when it soundeth, able to change euen the hart of a wicked man, which is no lesse deafe and vnrayable then any childe, so by the prayer of the Church offering the childe in baptisme, the little one is cleauesed, changed, and renewed by faith infused into it. But for answers to the doubts herein looke the first part, cap. 30. pag. 173. &c.

3. That children Baptised haue all things necessarie vnto saluation, and that they are vndoubtedly saued.

Homil. saluati
on of mankind.
Perkins on
the Creed, pag
25.

AR. 2. 39.

No more vntruth then that of the Homilist, That infants being baptized, and dying in their infancie, are by his sacrifice washed from their sinnes, brought to Gods fauour and made his children, and inheritors of his kingdome of heauen homily of the saluation of mankind only by Christ &c. No more vntruth, then that, which Maister Perkins wisteth. That infants dying in their infancie, and therefore wanting actuall faith, which none can haue without knowledge of Gods will are no doubt saued by some other speciall working of the spirit vnkowne to vs. But an argument to prooue this Rubricke true may be thus bytely framed. To whom the promise is made, how God will be their God they are vndoubtedly saued: But to our chldren baptized the promise is made. Therefore our chldren baptized are vndoubtedly saued. But hereof see at large part. 1. cap. 25. pag. 165. 166.

4. Vntruth.

4. *Vntruth.* That we haue a sure and certaine hope of euery one to be buried that he shall rise againe to euerylasting life.

We are not required by the booke of common praier to haue a sure and certaine hope of euery one to be buried; because not of euery notorious unpentitent malefactor cut off by law, or a murderer of himselfe, or dying excommunicate, all which are buried, but of euery one liuing & dying in the fellowship of Christ his Church, professing the same faith, partaking the same Sacraments, of whom we hope the best, but no farther, nor otherwise then thorough Iesus Christ, so; in the buriall we profess that to be the bond of our hope. If any minister be sure to the contrarie, discretion may be vsed, which we hold safest when it is with direction from the Bishop, as in such cases of doubt the Booke well prescribeth. See more, part. 2. cap. 1.

5. *Vntruth.* That nothing is ordained by it to be reade in Gods seruice, but the very pure word of God, the holy Scriptures, or that which is undoubtedly grounded vpon the same.

No vntruth. Because there are left out as the preface of the Booke sheweth many things, whereof some be vntrue, some vaine and superstitious, in consideration whereof this sentence prefixed there followeth. Nothing is ordained to be reade but, &c. And so; any instance is giuen to the contrarie it is, but their idle surmise.

6. That in the course of reading appointed so much as possibly may be, the reading of the holy Scripture is so set forth, that all things shall be done in order without breaking of one peece from another.

It is no breaking of one peece from another to read chapter after Chapter, as time shall serue, & the Minister or Church both see good, that so the whole Bible, or the greatest part thereof may be read ouer once in the yeare. But the preface calleth that breaking one peece from another, when vncertaine

stories, legends, Responses, verses, vaine repetitions, comings, imitations, and sinodales come betweene; so that commonly in the beginning of a booke to be read, thre or foure chapters were read and no more at all. And therefore no vnttruth in those wordes pressed, but in them, that doe purposely misconstrue.

Ratio quarta.

That it containeth in it doubtfull matters.

1. Doubts

1. It affirmeth that there are Archangels, and that Michael is a created Angel.

A Sadducie might rather this exception. For this denieth that there are Angels overthoweth at once both these branches of Archangels, and of Michael, and saith in effect as much: though a Sadducie flatly deny, and this Author doubtfully deliuer it: which manner of writing many times differeth no more then heresie in the shell, and when afterwards it is fledged. If this name Archangell be such a stone of offence, as because where it is, that Booke may not be subscribed to, (so) so some reason against the Communion Booke and the Homilies where it is in both,) then may we not subscribe to the whole Scripture because of these places,

After the proper Preface.
Homil. obedience to Rulers
& Magistrates.
1. Thel. 4. 16.
Saint. Iud. v. 9,

1. Thessal. 4. 16. and Saint Iude v. 9. for there it is in them both, and in the latter of these two Michael is called an Archangell, and therefore may well be thought a created Angell. For this word Archangell doth no more deny him whose name it is to be an Angel, then a word of like composition Archbuilder doth deny one to be a builder, but rather inforceth by way of necessary consequent because a chiefe or speciall one, therefore a builder: so because a chiefe Angell therefore an Angell. And although in the twelfth of the *Apocalips* some are of opinion, that Michael signifieth Christ, yet diuers are of another iudgement taking Michael and his Angels in their proper signification, for administering spirits to helpe those, which are inheritors of eternall saluation, *Heb. 1.* Other objections they make, as first that Michael signifieth Christ, because it signifieth who is equall to God, & ut is no more argument,

1. Cor. 3. 16.

Apocal. 12. 7.

why

why *Michael* may not be a created Angel, then to reason from the name *Gabriel*, who signifieth the strong God or strength of God & yet is a peculiar name given to a created Angel, *Luke. 1. Luc. 1. 16.* or the word *Daniel*, which signifieth the iudgement of God, and yet was it the name of *Abigails* sonne, as also the names of that excellent prophet whose prophesie wee haue. Rather it well followeth this name *Michael* is as *Gabriel* (the name of a created Angel, in this sense, arguing that Angels though mighty in powder, and none among the creatures like vnto them, yet euen they carrie these names as a remembrance to the sonnes of men, that their power is borrowed of the Lord, and their lieutenancie, or principalitie is vnder him, for whoels is the mighty God, and who is equall vnto him? The second argument (some ble that *Michael* signifieth Christ, and therefore is no created Angel) is of no consequence at all. for *Isaacke, Sampson, David, Salomon*, did signifie Christ too, yet were they men, distinct persons from him. Their third reason is because *Michael* is called one of the chiefe Princes. In say- ing this wee keepe to the wordes of scripture. One thing wee know it is to speake of creatures as creatures, whether men, or Angels in their frame of creation, another thing to speake of them, as they are the elect confirmed in grace. Of men, as men, *Adam* may be their chiefe, & of the Angels in their nature some one or other continuallie, or by course, and at times their chiefe as the Lord will, yet that no let, as they are the elect Church of God but Christ may be and is their onely chiefe and head. That there are Angels, and among them Archangels, such as are chiefe, wee neede not doubt, because there is order (not confusion) euen in hell the place of confusion much more in heauen, which is the beautie of all and the glorie of our God. The diuerse names of throns, dominions powers, principalities, the diuerse degrees, for they are not idle names. One Angell brings glad tidings to the shepheards, the residue anon after accompa- ning him called an armie of heauenly soldiers singing psalmes vnto God, thew there are some first, and others after. As for the quotient that there are 9. and iust 9. orders, or rancke we in- quire not, much lesse doe wee determin. Sure wee are of this, that the Angels are an armie where are diuerse ranks, and

1. Chron. 3. 1.

2. Pet. 2. 11.

Composita hu-
manis nomi-
na habent An-
geli & intelligi
mus non ha-
bere potestatem

separatam à
Deo, sed principa-
tum sub no-
mine Dei gere-
re & totum
Dei tribuatur.
Matth. in Luc.
1. 19.

Dan. 10. 13.

Aliud est specta-
re caput secun-
dum ordinatio-
nem naturae cu-
iusque in suo ge-
nere, aliud secun-
dum ordinati-
onem gratiae.

1. Cor. 15. 24.

Angeli quidam
Angeli caput
aut princeps
esse possunt. Verum
quid electi eccle-
siae sunt, caput
vnicum est
Christus ibid.

11.

Colos. 1. 16.

Luc. 2. 9. 13.

Exercitus (id
est) exercitus
dñi.

Michael wee finde a chiefe one in the Lords host. Thus farre
 proceeding wee offend not, yea this wee would knowe, what
 infurie is it vnto Christ, to say there are degrees of compa-
 rison among the Angels, so long as wee take not vpon vs
 boldlie to marshall them, but contenting our selues, (with
 that wee are taught) giue the soueraigntie of all vnto Christ.
 Were there not among the Lord his woorthies that did fight
 his battles, some able to resist a hundred, some a thousand, all
 Captaines in the host, yet a greater then they all, that did
 slaie his ten thousand; in respect of whome, they were but sol-
 diers and yet Captaines they are compared with the rest of
 the armie. Starres there are in the firmament but not all of
 one magnitude; one starre differeth from an other in glozie.
 God hath giuen the rule of the day to the Sonne, of the night
 to the Moone, his owne power in the meane while no-
 thing diminished, for hee ruleth day and night Sonne, and
 Moone, and all else. The priesthood of the law was a look-
 ing glasse, or as the author to the *Hebrues* speaketh made af-
 ter the pattering of heavenly things. If so, as it is most cer-
 taine, then looke, how in the priesthood some were common,
 and ordinarie Priests, others of more eminencie, and chiefe a-
 bove the rest, for there were Leuites & Priests and a high priest,
 so may wee vndoubtedlie conclude of that other in heauen and
 those celestiall Angelicall spirites, that some are common and
 ordinarie, others chiefe and more speciall as the woide Arch-
 angel doth import. But will wee knowe, why it pleaseth
 some to doubt there are Archangels, their reason is because
 where Archangell is named, Christ (say they) is to be
 vnderstood. which opinion if it bee priuatlie theirs, and spread
 no farther the lesse dangerous is it but yet dangerous. For
 the places of Saint Iude and 1. *Thesalonians* 4. proue the
 contrarie. And though they shalbe off that in Saint Iude, yet
 can they not that in the *Thesalonians*. For in deede can they
 that in Saint Iude. For being an histozie, and histozies Saint
 Iude relateth plainelie in their letter as the fall of the Angels
 v. 6. *Sodom and Gomorrah* v. 7. wee must iudge the like of
 it, which literall plaine sense while men haue left, they haue
 digged

Saint Iude, v. 9

1. Thes, 4. 16.

digged them pits that hold noe water, and haue made stränge interpretations moze intricate then the text, some vnderstanding the bodie of *Moses* for the law, some for the Gospell, others for the people of the Iewes, others taking *Moses* put for *Iosua*, all which cast a mist befoze the Sonne, and no manuell then, if wee easilie mistake. This wee speake not to bite out predecessors, or that wee would detract ought from them. The letter of the hystorie is plaine that *Michael* a chiefe Angel in the Lords host appointed by God (as sometimes one is for one businesse, sometimes another for another) resisted the deuill about the bodie of *Moses*, when *Sathan* would haue made it a stumbling blocke for *Israel* to commit *Idolatry*, (as they were forwarde inough) so highly they esteemed of him, and no maruill. For not a like Prophet was there in *Israel*, whome the Lord knew face to face. A hystorie (this is) not found in other scriptures, no moze is the name of *Iannes* and *Iambres*, nor is that of *Enoch* prophesying in those wordes *Iude* 14. noz manie such like which the Iewes might haue by tradition from their fathers by word of mouth, or by some other bookes which recorded diuerse other matters of truth not mentioned in Scripture. For wee doubt not that the fathers told their children manie things of fact, such as were true and done in the generations as yet time, not set downe in Gods booke, yet this no warrant to conclude insufficiencie of Scripture, as if there wanted arie thing necessarie to saluation, noz giueth it countenance vnto popish traditions, that doe contrarie to the Scriptures. As for the other place in the *Thessalonians* it distinguisheth expresse the Archangel from Christ. The Lorde himselte Christ shall come from heauen with a shoote, and with the voyce of the Archangell, and with the trumpet of God &c. Where the Apostle nameth the Archangell, Captaine as it were of the host. The Archangell shall perfozme the office of a cryer. For although it bee common to all the Angels *Matth* 13. and 14. yet as in orders the Lord sets downe one chiefe to be gouernour vnto the rest, & to blow before the

*Non hoc dico
quod predecessores
meos uerde
am aut quis-
quam de his ar-
bitrer detrahens
dum Hieron.
Sophronio.*

*Deut. 34. 10.
2. Tim. 3. 8.*

Iud. 14.

1. Thef. 4. 16.

*Archangelus uo-
minat quasi du-
cem exercitus
Archangelus
præconis officio
fungetur. Quan-
quæ enim, &c.
Tamen &c. in*

ardentius fieri solet primarium statum unum, qui aliis præcitat, Marloras. in 1. Thef. 4. 16.

Beside

Beside all this we haue spoken, moze we might adde out of the fathers, counsels, scholasticall wyters. But wee haue bene already long enough in this point and therefore this shall suffice.

2. *Doubt.* It affirmeth baptism in an house merelie private, & seemeth hereby to nourish the superstitious opinion of the necessity thereof.

Lookethe answer before part. 1. cap. 32. pag. 191.

3. *Doubt.* It alloweth the minister to use conditionall baptism in the publicke congregation after the child hath bene private baptized in this forme in the name &c.

The booke saith not that the childe after it hath bene privately baptized shalbe baptized publicly, but contrariwise in these expresse termes. If thou bee not baptized already. *I. I. baptise &c.* And why this order is misliked wee knowe not, neither doth the authoꝝ give a reason. For if it bee meete to speake of thinges as they are, then of doubtful thinges wee may speake doubtfully. And yet this practise here mentioned being seldome or neuer so ought we heare, it is rather set downe by way of prevention, then that wee knowe any such thing is done, and as it is a supposition so upon supposition onely proceedeth.

4. *Doubt.* It saith there be two sacraments onely as generall necessarie unto saluation, wherein it is dangerouslie implied that there are more then two.

In the second reason and the second instance thereof it is confessed that in the Catechisme there are but . . . which is a truth. And how suddainly men are changed to denie so much, or captiously to ioyce the contrarie. But see before part 2. Chapter

14.

5. *Doubt.* It alloweth private Communion betwene the minister and the sicke people.

Read

Read hereof before part 2. Chapter 10.

6. *Doubt.* It affirmeth that our ceremonies tend to edification, and are apt to stir up the dull minde of man to the remembrance of his due tie to God by some speciall, notable signification, whereby he may be edified.

¶ As of amisse so to affirme. For our speech, gesture, behaviour, attire and the like/ordinate as they are put vs in minde of our selues, how much moze may those rites, ceremonies, apparrell and the like, which the church of God both ordaine for time of diuine service: But see moze hereafter.

7. It calleth ministers Priests, a thing auoided by the holie Ghost in the new testament as belonging to sacrifices.

The holie Ghost giuing the name *ἱερεως* to our minister, which is the originall (whence Priest is deriued) giueth no other name, but what the communion booke calleth them by; See before part 2. Chapter 6.

8. It appointeth the minister to say to the sicke person: I by Christ his authoritie committed vnto mee do absolve thee from all thy sinnes.

¶ Well may it. For the order prescribed is thus. In visitation of the sicke the minister becometh with prayer in generall for the whole Church and then moze particularly doubleth, trebleth, and multiplieth his prayer in behalfe of the person thus visited, exhorting him to a godlie patience in bearing his sicknesse, to an vniuersall repentance for his sinnes, a solemn promise of amendment of life, to a settled confidence in the mercies of God through Christ, to an earnest begging of God the forgiveness of sinne, to an humble thanksgiuing for the Lords fatherly chastisement, as for all other blessings vouchsafed, with a full bequest wholly commending him selfe to his blessed will whither in remouall, or continuing, increasing or diminishing his paine, whither health or

C c

other wise

otherwise life or death, what euer may come. Afterwarde the minister proceedeth to a moze particular examination of the sicke man his faith, how he stands resolved against the terrozs of death &c. satisfiſying him in ſuch doubts as ſhall then be miniſtred; And if the partie haue made a generall profeſſion of his faith and ſorrow for ſinne, then is hee moved to a moze ſpeciall confeſſion, opening his grieſe moze particularlie if he feele his conſcience burdened therewith. And ſatisfaction being giuen this way, the temptation ſuborned, the wound cured, the terrozs of death vanquiſhed by ſpirituall and wholeſome doctrines of the Goſpell, the miniſter, who is in Gods ſteede a pledge and ſuretie for further ſecuring a troubled ſoule, ſhall apply theſe wordes. Our Lord Ieſus Chriſt who hath left power to his Church to abſolue all ſinners which truelie repent, and beleue in him, of his great mercie forgive thee all thy ſinnes in the name of the father &c. Priuate abſolution is of no leſſe power, and efficacie then the publike, when it is ſought for by them, who haue neede of this ſingular remedie for eaſing their infirmitie. For when the partie ſhall haue laid open his ſore, and ſhall heare from the mouth of the Lords miniſter the wordes of the Goſpell directed peculiarie vnto him. Thy ſinnes are forgiven thee. Bee of good comfort, it will eſtabliſh his minde in ſecuritie ſo as hee ſhalbee deliuered from that torment of feare, wherewith befoze he was miſerable vexed, and diſquieted. This Godlie and comfortable praſtiſe of our Church of verie great uſe (if it were in moze uſe) Paſſie r Calvin much commendeth, as the marginal quotations may proue, and ſo doe other Churches, as appeareth in their confeſſions. Priuate abſolution is to be retained, although in confeſſion a particular recitall of all and euerie particular ſinne bee not neceſſarie. Againe the Churches of Saronie thus. Concerning priuate confeſſion to bee made vnto the paſtors, wee affirme the rite and manner of priuate abſolution to be retained in the Church and wee doe conſtantly retainne it for manie weightie cauſes.

Videmus miniſtros ipſos &c de remiſſione peccatorum certiores reddant conſcientias, teſtes ac ſponſores. Cal. Inſtitut. lib. 3. c. 4. 12. Nec minoris efficacia, aut fructus eſt priuata abſolutio, ſibi ab iis petiſtur, qui ſingula vi remedio ad infirmitatem ſuam ſubleuandum opus habent Ibid. 14.

Secretum animi ſaluus aperuerit, atque illam Euangelii vocem peculiariter ad ſe directam audierit Tibi, &c. Ibid.

Animum conſtituit ab ſenſu vitatem, illaque qua prius affluat trepidatione liberabitur. Ibid. Priuata abſolutio in eccleſia retinenda eſt, quoniam in confeſſione non ſit neceſſaria omnium deſectorum confeſſio. Aug. confeſ. artic. 11. De confeſ. priuata facienda paſtoribus, Affirmamus etiam priuata abſolutionis in eccleſia retinendam, &c. conſtantly retinemus propter multas graues cauſas. Confeſ. Saxon. 1.

After

Afterwarde it folloiweth. As *Dauid* was confirmed hearing of this absolution. The Lord hath taken away thy sinne 2. *Reg.* 12. so thou mayest know that the voice of the Gospell preacheth vnto thee forgiveness of sinne, which in absolution is by name expounded vnto thee. *Lucas Osiander* in his institution sayeth private absolution brings verie exceeding great comfort to afflicted consciences, when in speciall it is said to a sinner in the name of the holie Trinitie, All thy sinnes are forgiven thee. Christ recited private absolution to the man sicke of the palse. When he saide bee of good courage thy sinnes are forgiven thee. And in private absolution Christ absolved the woman a sinner, saying thy sinnes are forgiven thee. Chemnitz confesseth the like in these wordes. The vse of private confession is preferred with vs &c. Infinite other allegations might wee produce to witness this truth. But the conclusion wee make with 2. places in *Saint Ambrose*, the first is in his second booke of *Cain* and *Abel*. sinnes are forgiven by the worde of God whose Leuite is a certaine interpreter and exequutor thereof. The other place is in his third booke of the holie Ghost cap. 19. Sinnes are forgiven by the holie Ghost, but men do proffer their ministrie in forgiveness of sin, not that they exercise a right of any power, for sinnes are forgiven not in their own name but in the name of the father, son &c. They aske, the godhead giueth; It is mans seruice, but his munificence is from a higher power so as the sum of all is answerable to the beginning mentioned in the Rubrick. The minister doth absolve but not in any absolute power as of his own, for so God doth, but in that power which is committed vnto him, namely ministeriall; for so as the minister of God, and interpreter of his will hee may well doe.

off. Amb. de Cain. & Abel. lib. 2. c. 4. Per spiritum sanctum peccata donantur, homines autem in remissionem peccatorum ministerium suum exhibent, non iurisdictionis potestate exercent. Neque enim in sua nomine sed, &c. illi rogant, sed diuinitas donat; humanum enim obsequium sed munificentia superna est potestas. Amb. de spiritu sancto. lib. 3. cap. 19.

Qua in absolutione tibi nominatum expensatur. ibid.

In specie hominis peccatori in nomine Sancti Trinitis dicitur Tibi remissa sunt peccata tua; Privatam absolutionem recitauit Christus paralytico. Luc. Osiander. loc. citus c. 8.

Privata absolutione absoluit Christus. ibid.

Privata confessiois eius apud nos seruatur. &c. Chemnitz. de Confess. pag. 216.

Remittuntur peccata per Dei verbum, cuius Leuitas inter pres quidam & exequutor

That the holie scriptures are disgraced by it.

Ratio quinta.

We cannot, nor dare commend, much lesse may we subscribe to such a book which disgraceth the holie scriptures, and therefore

Et 2

wee

wee shall doe well to see into this accusation, that if it be true, wee may doe so moze, if false it may returne to the disgrace of the penman whither one, or mo that thus complaine. The proofs follow in order, which are thus particularized.

1. The name of the holie scriptures are given unto the Apocrypha, which are named parts of the old testament.

So moze disgrace intended, or done the Canonically scriptures by our reverend fathers, which by the sojme of the Communion booke, then was either done or intended by those auncients, who many hundred yeares agoe did giue that name to the booke, we call Apocriphall. And sure we are neither of them have disgraced the scriptures of the Hebrue Canon, by this appellation as they and wee vnderstand it. The reason wherfoze they did call these Apocripha holie scriptures is threefold, that is to say namely because of the occasion 2. the argument 3. the vse. The occasion was this, because, when the Iewes were diuided into 2. orders, some vsing their hebrue tongue and abiding in Iewrie kept the hebrue text of the scripture pure without anie addition at all, others of them speaking Greeke and living in other places abroad and not in Iewrie, used the Greeke scripture, and translation, hence was it that the auncient chistian Church had from the Iewes a diuerse canon one hebrue and another Greeke, which canon the Christian Church made not, but receiued it made, as the Iewes deliuered it, which in the Greeke tongue is enlarged with the rest of the Bible, if the auncient Christian should haue cut out, they had done two iniuries at once to the Iewes, from whome they receiued them, and to the Christians to whome they were deliuered, and they made conscience to offend thus publickly, hereupon these bookes remained as they were deliuered. The second reason is their argument, because they intreat not of things profaine, but sacred and holie. The third reason because of their vse and place. They were still bound next after the scriptures in hebrue and stand as a partition wall or merestone twixt the old and new testament. So as they haue the name of

Tribus de causis maxime, et casibus, arguitur, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ennasci, qui alibi agitur, et ubi locum, et c. Ibid. Ecclesia Christi, et c. Ibid. Graciam scripturam ab ecclesia Iudeorum, et c. Ibid. Publicum autem, et c. Ibid. Quamobrem isti libri et traditi fuerant permanserunt. Ibid. Horum librorum argumentum de rebus sacris ac non profanis, et c. Ibid.

Ibid. Quamobrem isti libri et traditi fuerant permanserunt. Ibid. Horum librorum argumentum de rebus sacris ac non profanis, et c. Ibid.

sacred

As for reading them on a holy day, when it falleth on a Sunday is no matter of inevitable necessitie, but left to the discretion of the godly, peaceable, discrete spinister as appeareth part. 1. cap. 20. pag. 124.

3. Disgracefull. Because certaine whole Bookes of holy scripture are left vnread by appointment, as the Booke of Canticles, both the Bookes of Chronicles, and Apocalypse.

Hereof read afore, part. 1. cap. 21. pag. 125. 126. 127.

4. Disgracefull. Because sundry Chapters of the Apocryphall are read twice in the yeere, and none of the Canonall Scripture is read so often.

The Psalmes are read once through euery moneth, diuerse Chapters, Epistles, and Gospels, euery Sunday and holy day, beside other Scriptures at other times, as in Baptisme, at the Lords Supper, at the solemnization of Marriage, at the ordination of Spinisters, at Churching of women, at buriall and the like. Wherefore this vnt ruth returneth home to the shame of the Author.

5. Disgracefull. Because likewise the Genealogies of our Saviour Christ both in Mathew and Luke are forbidden to be read in the Congregation,

*Li more interuo
miente facile
est iratis iacta
re conuiuium
Optat. lib. 6.*

True what Optatus well saith, The chollier once vp, an easie matter it is for angry persons to cast forth reprochfull speeches. The genealogie of our Saviour Christ is commaunded to be read on the Sunday after Christmas day, and is then read. How then dare men thus audaciously write, it is forbidden to be read in the Congregation? But reade more, part. 1. cap. 22. pag. 125. 126.

6. Disgracefull. Because certaine Chapters appointed to be read out of the Apocrypha containe manifest vntuths, Tobit. 12. 4. 15. Iudith. 43. 10. 13.

The

The places here set down are falsly quoted. But because they seeme to be those, which others have alleaged we referre the Reader. part. 1. cap. 13. 14. pag. 104. 110.

Ratio. 6. Because it containeth some prayers whereof the latter part depends not upon the former.

Were this true, that some prayers the latter depends not upon the former, yet that is no just exception against the Communion Booke. For it is no strange thing in all discourses historical, rhetoricall, poetickall, sacred or prophane, sometimes to interrupt the maine purpose principally intended, like a ship that is bound a great way off, yet turnes in here, and there by the way, though out of the way in regard of the last end whereunto it saileth. And this artificiall handling of a treatise the learned call, *Uso' dicitur*, as the margent may tell you holding it the very secret of their *papabandi*, or method. Now if thus in a narration, Epistle, or the like where *piu' dicitur*, the Authors thoughts are steered, and may treatably deliberate, *Kpu' dicitur*, how much more may such a spirituall, holy, inward secret be lodged sometimes in prayer, where a broken heart peels broken thoughts, and abrupt sentences, which another not so deeply affected cannot tell what to make of, but accounts them as ropes of sand, or prayers where the latter part depends not upon the former. But that be their ignorance whose exception it is. Let vs examine their instances here following.

1. The Collects upon Innocents day, The third Sunday after No depend- Easter, the Epiphanie. The first Sunday in Lent, The Sunday before the Easter, Trinitie Sunday, The fiftenth Sunday after Trinitie, and other prayers that are not warrantable.

Though a many dislikes are here shuffled together, yet we will take them one after one. The Collect upon Innocents day is thus. Almighty God, whose praise this day, &c. Where the dependance is excellent by way of relation, that as the babes did die a violent death, Christ being sought for in them, who

who were witnesses of his name not in speaking but in dying (so the prayer runneth) mortifie and kill, &c. That we also may dye (not a naturall death but) the death to sinne mortifying and killing all vices in vs, that in our conuersation our life may expresse his faith, which with our tongues we confesse, &c. Which coherence what man among vs can iustly mislike, but onely such as discipline better fitteth then disputation, and a sharp reproofe rather then any larger instruction.

The Collect on the third Sunday after Easter is, Almighty God, which shewest to all men that be in error, the light of thy truth to the intent, that they may returne into the way of righteousness, grant vnto all them that be admitted into the fellowship of Christs religion, that they may eschew those things, that be contrary to their profession, and follow all such things, as be agreeable to the same, &c. When we say that the Lord sheweth to all men the light of his truth, &c. It is as that *Iohn* 1. 9. *The true light that lighteth every man that cometh into the world.* And *1. Timoth.* 2. 4. *Who will that all men be saved and come into the acknowledgement of the truth.* As for the dependance it easily cleareth it selfe. For since none can come to the light of the truth but by the Lord, and that light is to conduct in the way of righteousness, the prayer of the Church is for all them, to whom the light hath appeared, that their course may be the course of godlinesse and sanctification eschewing things contrarie, &c.

The Collect on Epiphanie sheweth the Dependance of the prayer in proposing for the argumēt thereof Gods mercy vouchsafed the wise men by the leading of a Starre, to the finding of Christ Iesus his bodily presence, that we also who haue the Starre-light of faith may after this life enjoy his glorious Godhead which injoying is well called fruition, because we shall then see him as he is, when he shall be God all in all vnto vs, *1. Cor.* 15. 28. And that whereas other things in their use doe but now tend vnto him, then we may possess immediately himselfe who is true happinesse and blisse filling vs with grace and glory for evermore. For now though he be all in all euen in this life, yet is he not immediately but by outward means and in a small measure.

The

Ioh. 1. 9.
1. Tim. 2. 4.

Res quibus fruendum est.

Pater filius & spiritus sanctus
Aug. de doctrina Christiana.

lib. 1 c. 5.

Res quibus fruendum est beatissimi facimus
illis, quibus gratia est seden-tes ad beatitudinem adiun-ctur. *ibid.* c. 4.

The Collect on the first Sunday in Lent is, O Lord, which for our sakes didst fast forty daies and forty nights give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness, and true holynesse to thy honor and glory. Who can fully charge this as hauling no dependance, but they whose understanding (as it seemeth) hath no dependance upon the truth?

The Collect on Trinitie Sunday is a little before ranged in the number of those particulars, which they can make no sense of, there it is charged to haue no dependance, because speaking of a true faith in the Trinitie and Trinitie it concludeth thus, We beseech thee that through the steadfastnesse of this faith we may euermore be defended from all diuersitie. Where the dependance of this prayer sufficiently appeareth to all those whose faith dependeth upon this article that there are three persons, but one God, the very substance and summe of all Christian Religion, as Master Perkins well noteth in these words, Whereas we are taught to come to God as to a father, & therefore in the name of his Sonne our Saviour Christ, we learne to lay the first ground of all our prayers in the holding and maintaining of the Union and distinction of the three persons in Trinitie. This being the lowest and the first foundation of prayer, it is requisite that all, which would pray aright should haue this knowledge rightly to beleue of the Trinitie, and to know how the three persons agree and how they are distinguished, and the order of them, how the Father is the first, the Sonne the second, the holy Ghost the third, and therefore how the Father is to be called upon, in the name of the Sonne, by the holy Ghost. Hence it is manifest that ignorant and silly people, which doe not so much as dreame of the Union, distinction, and order of the persons in Trinitie, make but cold and slender kind of praying. And long before him Saint Austin resolneth thus, that as in no article the error is more dangerous, so neither is the truth more laborious to be sought out, nor more commodious when it is found out. Now if faith be our defence, yea moze our victorie, whereby we overcome the world, then surely grounded upon a principall stay, as this point is, needs must it be a truth of great coherence as

Master Perkins on the L. prayer. pag. 312.

*ubi quæritur & nitas Trinitas
et pater filius
et spiritus sanctus,
nec alicubi par-
ticulæ sunt erran-
tes, nec laborio-
sum aliquid qua-
ratur, nec friv-
olus aliquid in-
venitur. Aug. de Trinit. lib. 3. c. 3.*

before is deliuered namely, we beseech thee that through the steadfastnesse of this faith we may euer be defended, &c.

1. Pet. 2. 21.

The Collect on the Sunday before Easter is thus: Almighty and euermlasting God, which of thy tender loue towards man hast sent our Saviour to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humilitie, mercifully graunt, that we both follow the example of his patience, and be made partakers of his resurrection through the same Iesus Christ. The dependance of one part and of the other in this petition may appeare, 1. Pet. 2. where the Apostle exhorting to suffer long, and to take it patiently followeth it thus, *Hecumino yoe are called.* For Christ also suffered for you leauing an example that yee should follow his steps. And he was the onely president of humilitie. For he humbled himselfe to the death of the Crosse. Many such applications are made in other places. So little cause haue men to mislike the dependance of this prayer.

The Collect on the 15. Sunday after Trinitie needeth no defence. It sufficiently speaks for it selfe. Haue we beseech thee O Lord thy Church with thy perpetuall mercie, and because the frailtie of man cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation through Christ our Lord. As for exceptions taken at other prayers, that they are not warrantable they also in their place follow now to be examined.

2. *We desire something that our prayers dare not presume to aske, whereas it is no presumption to aske any lawfull thing in Christ his name.*

Grenchams les
sures on the
Psalm 119.
pag. 612.

No presumption (happily) to aske any lawfull thing in Christ his name, if men doe alway know what is lawfull in generall, in spectall, in particular, which since the fewest know, yea none alway know, the most for whose sake this prayer is penned, may well pray thus without any danger at all. I know (saith Hester Grencham) there be many, who thinke it a pccisnesse to be much afraid of our owne weakenesse, and to be watchfull, and warie of our owne affections, yea and oftentimes in those things which

indich to indgement are lawfull, yet abstaineth in life & practise. But blessed be that feare and happy is that precisenesse, which is so carefull over our owne infirmities, and so much suspecteth our owne wants and weaknesse. But say it be no presumption to aske any lawfull thing in Christs name, which is not every petitioners case to know, yet as in our actions of indifferencie many things yea all things (saith the Apostle) are lawfull, yet not all things expedient; so in our prayers we may safely resolve the like, namely that howeuer all lawfull things may be craved of God in Christ his name, yet we had neede also wisely to aduise our consciences, that the things which we sue for be expedient. And what if a man walke neuer so innocently in his waies, and (as Saint Paul saith) he know nothing against himselfe, yet herein is he not iustified. Rather of the two (saith Optatus) it is better to sinne with humilitie, then be proud of a mans innocencie. And yet considering the manifold shape, which Satan taketh to incounter vs withall, who is he that puts confidence in his owne innocencie? But in a word to end this point: Graunt it be no presumption to aske any lawfull thing in Christ his name, yet because no man knoweth as he ought to know, and therefore prayeth not as he ought to pray for our prayer must be according to knowledge, hence it is we stile our prayers not daring to aske, &c. See more of this point. part. 2. cap. 3.

*Meliora sunt
inuenta peccan-
ta cum bono-
tate quam in-
nocentia cum
superbia, Optat
lib. 10.*

*Contra mille-
fermet damo-
num incursum
quis innocentia
sua fides Au-
gust. de ciuit.
Dei lib. 22. c.
22.*

3. We pray for that we dare not pray for, which is a contradiction.

No more contradiction then that of St. Paul, how his con- uersation was in heauen: yet remembers his cloke he left at Troas with Carpus. Thinke you (saith Saint Ierom upon this point) the Apostle at what time he writ this. Bring my cloke, &c. that he thought of heavenly mysteries, and not of those things, which are necessarie for the vse of our com- mon life. Here a wangler might pretend contradiction: But no more then that our bodies are the members of Christ. 1. Cor. 6. 15. & the temples of the holy Ghost, v. 19. yet Philip. 3. they are cal- led the bodies of basenesse or vilenesse. No more contradiction then that Prov. 26. Answer a fool according to his foolishnesse, aduer. Pelag. 1. Cor. 6. 15. 9. Phi. 3. 21. Pro. 26. 4. 5. Mate. 9. 24.

*Philip. 3. 20
2. Tim. 4. 13.
Puta(n)s Apo-
stolum eo tem-
pore quo hac
scribebat (Pe-
culum affer)
de celestibus
mysteriis et nō
de istis, quibus
communis vita
necessaria (non
cogitasse. Hier-
on. lib. 3.*

Ioh. 4. 5.
Rom. 4. 18.
Act. 17. 18.
1. Cor. 10. 13.
2. Cor. 1. 8.

answer not a foole, &c. *or* that *Marke* 9. I beleene I *and* helpe my vnbeleefe, *or* that *Iohn* 4. *Iesus baptised, Iesus baptised not, or* that *Abraham hoped against hope or* that, *Act.* 11. 18, *They held their peace, and glorified God saying: or* that *God suffereth vs not to be tempted above all that we are able.* 1. Cor. 10. 13. yet *Paul* was pressed out of measure passing strength, 2. Cor. 1. 8. And a many the like. But see befoze at large. Part. 2. cap. 3.

4. Because it inioyneth Ceremonies which we are perswaded are unlawfull (viz.) the Surplice, &c. being humane traditions, & inuentions, without any warrant from God his word, of mysticall signification, defiled with superstition, scandalous, of no necessarie vse, appropriated to Gods seruice which ought to be according vnto the truth without ceremonies.

Humaine in-
uentions,

Sans ceremonie belike as the French Prouerbe is. Surely no Church but euer had some ceremonies moze *or* lesse. As for multiplied complaints against ours, till men also be moze then bare words *or* affirmatiue hath strength comparable, yea say beyond their negatiue. In the meane while because this exception breakes the ranke for his fellowes, like *Judas*, who was a guide to them that tooke Christ, pardon vs if we stay a little vpon this straine. This therefore it is that we answer hereunto. We it graunted that they are humane inuentions, yet that no sufficient reason to condemne them, vntlesse an argument may be thus framed, but ill framed then it is. All humane inuentions are to be condemned. For some such generall must be the support of this vnshippable conclusion. But see we first what are humane inuentions, and so with moze ease wee shall the better speed this present businesse. Humaine inuentions, are the inuentions of man whether naturall, morall, *or* a Christian man. For every of these waies some Inuentions there are by the light of nature, by experience, *or* in such & such a religion true *or* false. By natures dim light some things are espied, which are corrupt & afterward may be helpt, some things againe not corrupt but are sufficiently well at the first. *Augustin*

Austio vpon the 102. Psalme man a sinner: two names not superfluous. Two names, one is man, another is sinner. Somewhat he inuenteth as man, somewhat as an ill man. As a man naturallie to eate, to drinke with conuenient meanes holw, as a wicked man badlie thus, and thus. The first may bee retained, the second must bee reformed, and so both may be vied. Grace taketh not nature away, but perfecteth hir, nature repelleth not grace, but imbraceth hir, somewhat is good in a corrupt nature notwithstanding the ancient corruption bath sowed the whole lump. And though discovered by the blinde eye of nature, yet nature was not blinde in that discoverie. Somewhat againe there is, which an ill man findeth not as man but as euill, that may bee corrected by art, which wee call before by the name of vsuall experience: Which experience is not idle for want of imployment, but wislie contrineth many thinges, which a mere naturall man cannot ordinarilie attaine vnto. 3. many thinges are found out in religion yea euen in a false religion, which true religion is not to abolish, but may well make a good vse of. For howeuer a false religion, and so called, yet in that particular thee is not false nor deceiued. All this wee need not wonder at all, doe wee conceine what wee must needs. What no religion, no not a false, but hath some truth in it, which must not be reiected, because it is blended with falshood, but wisely to be distinguished from a heape of falseness. Now to turne backe vpon that, which wee haue spoken, and resume the first head of this argument: As there is nature and experience, so is there a religion true and false, and as experience receiveth some thinges from nature well, and other some which are not well, she doth well to reforme: so a naturall religion (for so we call superstition that commeth nearest to our naturall sense) doth and hath inuented some good thing which yet by the true religion must be allowed of, so farre soth as it is well, and may bee well vied: None dare affirme that nature is quite lost, but that thee is mightilie decaye all men confesse, and though the print of hir knowledge bee almost worne out, or as the scratches in the face, that hinder the beantie, yet a print there is, and a face there is, and some sparkles remaine, though they bee as the sparkes of a broken diamond. And howeuer now in hir decay,

*Homo, peccator
duo nomina nō
sunt superflua,
Gr. August. in
Psalm. 102.
Aliud est homo
aliud est pecca-
tor. Ibid.
Gratia nō tollit
naturam sed
perfect, nec ma-
tura gratiam
repellit, sed sus-
cipit.*

pet that at some such time (as thee was much better then now) that nothing hath beene found out by his mother wit, plainly nothing at all were much to his shame, and indeede to speake plainly a plaine wth truth. Witnesse most of the Gentile learning whereof wee make dayly vse, where is found the remainder of that first light dimmed in *Adam*, yet a light, much of it helped as a lamp with fresh oyle by the information of *Noe*, to *Japhet*, and those of *Japhets* posteritie, much againe succoured by traffike with the *Jewes*, and by booke which the Gentiles might, and did reade otherwhies, and therefore inuentions thence taken are good, and wholesome, whither the inuentions of *Poets*, & of their poeticall hyme. Let *Aratus*, *Menander*, *Epimenides*, bee as they are. They may bee & are known to be poets, and their sayings not woorth repetition by any, far inferior to *Paul*, much lesse by *Paul* himselfe, if they were not truth nor agreable to truth. If the gentile learning of the *Egyptian* were void of all vse, & all their inuentions to be condemned, what doth scripture commend *Moses* for a man that was learned in all their wisdome *Act. 7. 22*. If nature schoole yeeld no instruction: why doth *Paul* ask the *Cor.* as touching their behaviour in publik prayer: Doth not nature teach you 1 *Cor. 11. 14*. If a man haue long haire &c. If an humaine inuention bee a matter of such offence, what is the infection of a notwne with such and such articles, the coniugating of a verb in such and such a manner, the *Grammer* rules, in hebrue, greek, & latine, and the construction according to these rules, or not at these the inuentions of men, some *Jews*, enemies to *Christ*, others *Pagans*, other some popish, as also their dictionaries in this & that method, without al which neither scriptures could haue been translated, nor our common people so edified by vnderstanding the read, as they now are in their owne language. If sufficient it be to dash a thing out of vse because heathē, or humaine, what thinke wee of our moneths, & dates, & their seuerall names *January*, *February*, *March*, *April* &c. and *munday* *tuesday* &c. If wee may borrow no helps fro humaine inuentions for the policy of *God* his people, & their better ordering, why did *Moses* take aduertisement from *Leibrot*. Consider the persons and it might haue been said. *Moses* the man of *God* faithfull in all that he hath to doe shall staine himselfe and his reputation, which may otherwise grow vnto him, if he make himselfe

Act. 7. 22.

1. Cor. 11. 14.

helfe beholding to *Ieshu*. *Will* all know this *Ieshu* what he is
and that his counsell is but a humane inuention. But it may
bee objected by humane inuentions they meane. Inuentions of
the Bishops of Rome, of freers & of me popishly & heretical
ly minded. *For* is this true not y^e first. *For* the use of godfathers
& godmothers was inuented by Higinus which yet Peter Mar-
tyr apponeth in baptisme *for* a profitable institution. The de-
uiding of parishes, churches, churchyards an inuention of a Bi-
shop of Rome, whose name and time we know. About the yeare
of the Lord 168. Dionysius denied the bounds & limits of chur-
ches, churchyards, & parishes. 2. *no* is the inuention of freers
to be condemned. *For* the art of printing, whose inuention was it
but as some think a freer, or as other think a knight, one Iohn
Cuthenbergh (who enter) a popish inuention it was. If we stile
our speech as the oration is framed. Inuention humane, or po-
pish, or what you will, this commendatio it hath be *sp*. Gualter
wee must not think (saith he) it was done without the power
of God, that in these last times of this aged world industri-
ous me haue sold out the art of printing, which maketh vp
very much the losse of the gift of tongues, & in spite of the
enemies, spreadeth abroad the doctrine of truth with admi-
rable successe to the people which are most remote & farre
of 3. *no* is y^e inuention of me popishly affected to be condemned, *for*
y^e inhibitiō to disturb a mā in his sermō was a law made by act of
parliamēt in y^e days of K. Philip & Q. Mary, whose religio what it
was, no mā but knoweth, yet who cā mislike this order of theirs
but they who are enemies to al god order. 4. *no* is sold out by an
hereticke is it to be condemned. & he papist we take it, thinks no bet-
ter of vs, the wee do of the hereticks at the least wee call one ano-
ther yet in an exposition of scripture which is more then y^e use of a
garment they can bee content to borrow light fro our commenta-
ries, as Fetus out of Pellsican *Gen*. 26. 1. 2. verbatim. Fenar-
cius out of *sp*. Caluin *ppd* *sona* cap. 1. v. 9. verbatim so in the 10.
y. Dag. 1. 42. in 18. 12. 11. out of *sp*. Gualter: likewise upon E-
sther be taketh whole sentences out of Ludouicus lauer, so Bel-
larm. out of *sp*. Beza & Iansenius his harmony is framed out of
sp. Caluin, so are many other their writings, & it may be granted
of some of vs other books are beholding to them *for* observations

*Prilo (aut) inli-
tutum. Peter.
martyr. Loc.
cum de padobap
c. 3. 5.
Dionysius tam-
pla, gamiteria
et parochias
diuisit. Polyd.
Virgil de muir.
rer. lib. 4. c. 9.
Non sine numi
us sacrum put a
bimus quod no-
uissime huc mā
di sententia
faculo artem
typographicam
reppererunt Viri
industrii quā
amissi domi-
nguam iactu-
ram maxima
ex parte sciret.
C. Gualter in
Abac. c. 2.
1. Maria, 3.*

Aug. Retraſſ.
lib. 2. cap. 18.

In ariditate flori-
rili atque aris-
da vel alligata
ſolent vna pendere.
Aug. de bapt.
con. Don. lib. 6.
cap. 1.

Si adamaueris
captiuam mulie-
rem id eſt ſapi-
entiam ſecula-
rem. C. c. Hiero-
n. ad Pam-
machium ſu-
per obitu Pau-
lina. Multos
tibi ſatus
captiua dabit,
ac de Moabitia
de efficietur Iſ-
raelitis. Ibid.
Ad quam ſtudi-
oſus eſt fidelis
Thamar decli-
nauit, undeque
genuit Phares
Et Zaram qui
in Euangelio
memorantur.
Clem. Alexan.
lib. 1. Stromat.

one or other, if wee be not, men comparable to vs haue re-
ceined di rections from vreticks. So doo Saint. Auſtin from
Ticonius the Donatiſt chooſing his interpretation rather then
Cyprians a man of ſounder iudgement. An eaſie matter to haue
ſaide vnto that great diuine. A humane deuſe, an hereticall
invention. Away with it, wee cannot indure it. But ſhould
aſe haue ſtained that good father ſo; he was likely enough to
haue answered as in an other place he doth. Vpon an vnlikelie
ſtalke fruitleſſe, and withered ſo, metimes a grape is found
And a truth is a truth whereſoener wee ſee it. Let the deuil ſay
(as he did) that Teſus is that Beſſas that ſome of God, in an
ouerflowing of our gall, wee muſt not lay the contrarie. He
ſaide it to a ſtriffer end, and with an euill minde. Let vs ſay it
with a better, and to ſitter purpoſe, but yet let vs make bold to
ſay it not with ſtanding. The aduſe which Saint Ierome gave
Pammachius well ſorteth with this occaſion, where hee coun-
ſelleth. If Pammachius hee in loue with mens inventions,
and ſecular wiſdome to doe as the Iſralite did with his captiue
woman taken in warre, ſhane hir head, pare hir nailes, ſtrip
off hir gaudie attire, and then new apparreled tooke hir to wiſe;
So muſt the wiſedome of arts and humane learning be uttreat-
ed; whatſoener it hath, deade, idolatrous, erroneous or the
like ſhane and pare it off. Then taken captiue and thus hand-
led ſhee may bring forth manie children vnto God, and of
a Moabiſh become as one of the daughters of Iſrael yea as
Clem. Alexan. maketh the compariſon: Bee ſhee Thamar, and
what Thamar was wee read of, yet Iudas (that is) the faith-
full, goodlie, ſtudious may turne in vnto hir, and beget Phares
and Zara ſpoken of in the Goſpell. Such be there may be of
nature, and naturall inventions, that though as a neglected
ſtocke may beare ſome graft comparable with the beſt. Firſt
that which is naturall, then that which is ſpirituall. In ſome
ſuch order grace and nature are partners other while, that na-
ture being hir inventions, are mapeth grace ſanctifieth. Then
are they not barelie plaine diſtable humane inventions, but
Mara muſt be called Naomi becauſe now made ſerueable to
holie vſes. And therefore if any pleaſe to call them humane yet
not merelie humane, which happeth in their meaning, that
make

make this objectis hereby intending as (man) in scripture is other
 wises set against God, like that our of Saviour. Take heed
 of men, or that of Saint Paul: If I please men, I were not the
 servant of Christ. But so wee vnderstand it not, nor must they.
 Humaine, if they will, yet thus farre diuine withall, as ten-
 ding to the preseruatiō of Ecclesiastical order and such as ac-
 companie other duties then publikelie to bee perfozmed. This,
 would men did as readilie confesse, as they sufficiently well
 knowe, that they haue no warrantable presidēt to cal the institu-
 tions of Gods Church a mere humane inuention as wicked
 or carnall which are opposit to God and godlinesse: Prophane
 men that hold both the power and forme of Godlinesse in a scozne
 may imply some such contemptible signification, but others,
 that are sincerel'e minded (vlesse they bee like the *Misletia* *suu. ūs*
 who had wisoomer but did vnwisely) are to speake in all reuerence *Misletians* *supientes sed in-*
 of those commendable orders which the Church inioineth speci- *cerunt qualia*
 ally in these licentious daies, wherein Atheisme debaseth the due *inspicimus.*
 estimation of Gods Church and sacred policie.

They are without warrant of Gods word.

1. Expresse warrant for every particular wee neede not looke
 for: A Sabbath daies iourney was not prescribed by Gods law,
 but either appointed, (as Pastur Calvin thinks) by a counsell of
 priests, or (as Tremell and Iunius thinke) by a tradition of
 the fathers, whome Saint Ierom takes were Rabbins, and
 nameth them Atriba and Simon Hely yet the obseruation of
 this point was at no time tared by Christ, or his Euange-
 lists, notwithstanding opportunitie offered to doe so. Likewise
 there was no warrant expresse in the law for celebrating the
 feast of the dedication of the temple, which our Saviour after-
 wardes present, solemnized. No word in Gods law for the cer-
 mony of odozs vsed about the bodies of the dead, yet our Saviour
 was content his body should be so intyalmed. 2. Again we answer
 in things indifferent, whose nature is to be vsed, or not vsed, as
 they are no where commaunded so are they no where forbidden:
 3. we may know it easily quieteth every good conscience, what the
 Apostle writeth. To the pure al things are pure, and every crea-
 ture is good with thanksgiving &c.

*Iter Sabathi a
 lege praescriptū
 non erat, Mar.
 Math. 23. 10.
 Tremell. in Act.
 1. 12. Syria.
 Iunius. Ibid. Aras
 bica.
 Hieron: ad Al-
 gasium.
 Ioh. 10. 22.*

*p. Martyr, Hoo
 pers.
 Bucer, Iohn. 2
 Lafr.*

They are made to bee of mysticall signification.

Some what (Mysticall) it is, what these objections meane by Mysticall signification. If hereby they understand a decent and reuerent intimation, or admonition. First we hold every godly ceremony to haue some such profitable vse as may moue and procure reuerence to holy things &c. that by such helpes we may be stirred vp to godlinesse &c. Fit for reuerence of holy mysteries, and a meete exercise vnto godlines, or at the least that which shall beauefise and adorne agreeable to the act in hand, yet so as not without fruit but that it may admonish the faithfull with holy great modestie, religion, obseruancie they ought to handle sacred and holy things. Which selfe same iudgement Peter Martyr giueth of the surplisse, adding withall how it were wrong imprisonment to restraine or deprive the Church of her liberties, that in such rites, and ceremonies these must signifie iust nothing. 3. whereas all our actions euen they that are ciuill signifie some what, how much rather, such as are ecclesiasticall in the publike seruice of God to his glorie 4. The Apostle vseth this libertie when hee taught the Corinth. in time of prayer, the men to bee vncovered, the women covered in remembrance of their duetie; firstly the significations of these things bing to our minde, what becometh vs that are ministers, and others (which are not) to thinke moze reuerently of our calling &c. And where it pleaseth some farther to vrges.

Ritus qui Generationem rebus sacris conciliantur &c.
Talibus administrandis ad pietatem excitamur. Cal. institut. lib. 4. cap. 10. 28.
Ad sacrorum misteriorum reuerentiam apti
29. Vt sit idoneum ad pietatem exercitium
Ibid.
Non sine fructu
Ibid.
Vt fideles ad morem quantam modestia, religio-
ne, &c. Ibid.
Non licet prius re ecclesiam ea libertate & non possit suis actibus ac ritibus aliquid significare. P. Martyr Hooper.
Ea libertate usus est Apostolus cum docet, &c. Vt illi signis adiuuantur sui officii. Ibid.
Rerum significatio non reuocat nobis in mentem quid nos deceat. Ibid.
Ministri magis memores sui officii sui & imitatio Generatione. Ibid.

Our ceremonies haue beene defiled with superstition.

In this case wee answer with the learned; It is a hard taske and a point not easily proued. That the impietie of Poperie is such that whatsoeuer it toucheth is so vitterly polluted, as the godly & the Saints may in no case vie it to holy purposes.

Tantum Papae impietatem sequitur quid attingit prorsus regdat contaminatum quo bonis & pijs sancti & si concedi non possit. Ibid.

For then neither may we vse glasse windows no; Church, Pew Cup, Chalice, Patten, Cushion, Gravelstone, no; ground either in Church, or Churchyard. To be a note of Antichristianism is in no manner of thing (saith one) for to this end nothing is created of God, but wholie dependeth vpon our consent to Antichristianisme, and the profession thereof: VVhich consent and profession being changed into a consent and profession of true christian religion, there cannot anie note of Antichristianisme cleaue vnto the things themselues. The bread and wine which Pagans offred to Diuels (as Iustin Martyr and Tertullian remember) were no hinderance why we should not vse the like ceremonie. For which as the commaundement is expresse, so is it thus far in generall, that all things be done for comelinesse, preservation of order, &c. Where it is farther objected.

rebus ipsi habere nota antichristianismi ibid. Distributionem panis & vini sacrificiis damonibus, celebrant ibid. Preceptum est ut decorum seruetur. ibid.

Aliquid esse nota antichristianismi, in nulla re esse in hoc eorum uoluntate condita sunt a deo, sed pater det totum a consensu in Antichristianismum eius professionem qua consensu quoque professione communitas in consensum. Et, Bucer saltem a Lasco, Nihil potest in vino sacrificiis

They are scandalous.

They mistake that call that scandalous, which grieveth some one or other. For then wee shall neuer haue done. Marke wee, who and how manie are offended, and vpon what ground & who hath taught them so: If the minister bee the partie that taught them, and then after wardes he complaine that such and such in his parish will take offence, he must thanke himselfe and he shall do well to vnteach them it, but a great deale better if hee had neuer so taught them. Again, a man thus weakelie disposed though otherwise well given, must hold other mens iudgement comparable to his owne, they being as well affected to the gospel as himselfe, and those manie, who take offence as deeply on the other side, and let him thinke it moze conuenient, so; so it is in all reason, that a few should peece to a greater part, as namelie one to a thousand, rather then a thousand to one, specially where the thing commaunded hath authoritie so; it, and is not simple euill in it owne nature, but indifferent as the Surplice, &c. For in things indifferent, none denie but authoritie may commaund where the word soundly taught, remoueth all other doubties and scruples that may arise.

Of necessarie vse.

C c 2

W

If they meane vnto saluation we easily graunt what they say, but els necessarie wee hold them for order and preservation of peace in token of our godlie obedience, and of great ble as the times now are, to meete with two sorts of men. The one such as their povertie permits them not to haue fit, and decent attire, so bare and low they are dyuen, how we enquire not, but God knoweth and the world may see with grieve. The other are some fantastickly who (as they being in fashions, or take them from the vanitie of an unfelld humor) are as changeable in colours, cuts, fags and the like as other sondlings, so that if they might haue their owne will they sticke not to bring into the house of God new fangled attire at times of diuine seruice, and the publike administration of holy duties. A sinne wee are not the first haue felt, but aske our fathers, and they may tell vs, how some offended herein, as Sisinus the Nouatian and Eustathius of Sebastia in Armenia, which examples if we had not to learne wisdom by, yet God hath not so furnished vs of vnderstanding, but that our Church doth, and may due-ly provide against all these inconueniences, not onely refoz-ming disorders in this kinde, but also prescribing a confor-mitie of vniuersall attire (for colour, forme and ble) verie meete and decent.

Socrat. lib. 6.

c. 22.

Id. lib. 2. c. 42.

Appropriated to Gods seruice.

This with some is a matter of grievance. But no otherwise appropriated to Gods seruice, then afozetime in those dayes, when they were vsed onely for distinction of the minister from the people, and for grace and reuerence to the diuine seruice then in hand. Wee well knowe how our atuerfaries haue exceeded that way, so as wee cannot see fruite for leaues, but yet this wee must confesse, in as much as they did not rise to this erreffe all on the suddaine, but step after steppe pea many ages helping thereunto, wee take it wee may safely haue an eye to those times wherein as they were fardest, so they were freest from superstition. Wherefore not to speak of the last 300. yeres, wherein Bonauenture & Innocentius much busie themselves for iustifying the multitude of their superstitious garments, nor of a hundred

peres.

yeares before when Rupert wrote his book of diuine duties,
 knowing Bellar. his censure of it, that howeuer thought written
 so long agoe, yet but late found out, and as a booke of no great
 account hath lyen almost 400. yeares without honour or title
 giuen it no purpose we to stay vpon 300. yeares auunciter,
 when it seemeth Rabanus Maurus writ vpon this argument.
 These last 1000. yeares wee will cut off and looke to the times
 before. Which if we doe, it appeareth when they were much
 more sparing, they yet had some one garment or other distinct
 from others, which they used onely in publike offices of the
 Church. Witnesse the councill of Brage, and before it the coun-
 cell of Toledo, and before them both the councill of Carthage
 in the daies of Saint Austin. Of which times Saint Hierom
 (so) he was not much elder then that reuerend Austin) writeth,
 that some garments were distinctly appropriated to Ecclesiasti-
 cal and publike vse: Which may be seene in his first book against
 Pelag. who cauled at such attire as contrarie to Gods word.
 What offence (saith that good Father) is it if a Bishop, Pres-
 byter and Deacon, and the rest of that Ecclesiasticall order
 goe before in a white garment at the administration of the
 Sacraments. Which if any shall thinke, that other Christians
 (not Clergiemen) did weare, his wordes vpon Ezech cap. 44.
 manifest the contrarie. Diuine Religion hath another attire
 in the ministerie, and another in a common vse and life
 This himselfe proued in his owne practise. For one Nepotian
 a Presbyter dying left him a garment, which hee used as hee
 saith the ministerie of Christ. The historie is this, Nepotian
 taking his Vnckle by the hand; this coate or garment (quoth
 hee) which I did vse in the ministrie of Christ, send to my
 welbeloued, my Father, for age, &c. meaning Ierom by that
 appellation. Where it fermeth no vsuall and ordinary attire,
 but some choise and speciall one: for hee intends it as a pledge of
 his last loue and kindenesse, which hee did bequeath vnto him-
 selfe. We may note it was such a one, as he did not continually
 weare, but at times in publike duties of his calling, for hee was
 a Presbyter and in the ministrie of Christ he did vse it. But
 proceede wee on forwarde; much about this time in the Greeke
 Church some vniforme attire was also receiued among the

*Rupert de diu-
 in officio liber
 est qui sine ho-
 nore et titula
 iacuit annis se-
 re 400. Bellar.
 de Euchar. lib.
 2. cap. 11.
 Concil Braga-
 ren. 1. can. 27.
 Concil. Tolet.
 4. can. 30.
 Concil. Cartha-
 4. can. 41.
 Qua sunt rogo
 inuestita con-
 tra Deum si tu-
 nicam habueris
 mundiorum?
 Si episcopus,
 presbyter, & di-
 aconus, & reli-
 quus ordo eccle-
 siasticus in ad-
 ministrations
 sacramentorum
 candida veste
 praeferant.
 Hieron. lib. 3. ad
 uers. Pelag. c. 9.
 Religio diuina
 alterum habet
 habitum in min-
 isterio, alterum
 in vita, ut aqua
 communis idem.
 in Ezech. c. 44
 Apprehensit au-
 tem manu hanc
 inquit tunicam
 qua utebatur in
 ministerio
 Christi, uirgo
 dilectissimo mi-
 hi atate patris
 fratri collegio,
 Hieron ad He-
 ladder.*

Hac Vestra dignitas, est hac summa corona, non est albam et splendorem in micam circumstantis amictus.
 Chrysost. homil. 60. ad populum Antiochen.
 Hac est dignitas Vestra, hac stabilitas, hac corona, non quia tunicam induit caducissimam per ecclesiam ambulans id. homil. 83. in Math.
 Trecentis circiter annis, &c. Auctor quasi. Vet. & noui Testam. c. 44.
 Quod mulier non sit creata ad imaginem Dei. R. q. 21.
 quod Melchisedech fuerit spiritus sanctus R. 209.
 quod Adam non labuerit spiritum sanctum Quasi. 123.
 Idololatria admissa per quod peccauerat in Deum. &c. R. 81.
 Hu in Urbe Roma. R. 115.
 Quasi non hodie Diaconi Dalmaticis induantur sicut Episcopi id. cap. 46. Vt et circumamictus ministerium sacri baptismatis adimpleret. Tripartit. hystor. lib. 5. cap. 35.

Clergie, as Chrysostome remembzeth in diuers places. In his homilies to the people of Antioch, and in his homilies vpon S. Mat. for blaming the priests or Ministers for their negligence, not caring who receiued or holu, but admitted all to the Lord his Table without difference. This is your dignity & crowne, &c. and not to goe about in your goodly white shining garments, &c. Againe, in his Homilies vpon Saint Matthew to the like purpose in words not much differing. This is your dignitie, this your constancie, this your crowne, and not because yow walke vp and downe in the Chruch in your white coate or garment. About some 300. yeares after Christ (for it seemeth to be no more by the Authoꝝ of the questions vpon the olde and new Testament, cap. 44. for the birth of Christ, about some 300. yeares were runne out) then is witnessed that a distinction of ecclesiasticall garniments (from other s) in the publike seruice was in vse. That authoꝝ we call him and not Saint Austin, both because of the times wherein he liued was somewhat auncienter, as appeareth before (because but 300. yeares after Christ) as also because of diuers opinions not soundly deliuered as quest. 21. that the woman was not created after the image of God, that Adam sinned the sinne of Idolatrie, quest. 83. that Melchisedech was the holy Ghost, quest. 1091. and that Adam had not the holy spirit, quest. 123. &c. yet notwithstanding these dangerous pointes handled contrary to Scripture and Saint Austin, Beside another profe there is, because the Author of this booke quest. 115. liued at Rome, so did not Saint Austine, yet we say notwithstanding all this, (he may be credited in a matter of fact as to say what was done, for therefore we alleadge him namelie that Bishops and Deacons in his time did weare Dalmatish garmentes, that is, a kinde of ecclesiasticall attire before this time. In these hundred yeares wherein the Church had breathing after her long waisting persecution we haue sarder profe in the daies of Constantine, who (good Emperoz) gaue a distinct holie garment to Macarius to weare in administering Baptisme, and Theodoret recording the same, reports an example of a

Stage-player, who for bringing this baptizing garment vpon
a Stage to daunce in it, sell sodainly downe and dyed. Eusebius
in his Ecclesiasticall storie the tenth booke and fourth Chapter,
chronicling the great joy which was among Christians in good
Constantin his raigne pauseth his stile in the gratulatozie tri-
umpbes which were made at the solemnizing the dedication of a
Church built in Tyre of Phoenicia, where a man of good ac-
count prepared a graue, godly exhortation in the p2esence of
Paulinus (that holy and reuerend Bishoppe) with a many other
Ecclesiasticall persons then assembled in their ornaments and
sacred attire reaching downe to their feete. It may bee no
such stoye of p2oofes can be yeelded for the times within the 300.
perres after Christ. And no meruaile good Christians they had
no open Churches, but secret places to serue God in, well con-
tent if they might haue them but foode and raiment with the
small libertie of the Gospell, which they inioyed no other wise
then as a man that eates stolne bread. Yet so farr as the Re-
cordes of that time may deserue credit, so wee finde that 60. perres
before the dayes of Constantin a peculiar vestiment was ap-
pointed for celebrating the oCmmunion. This decree the P2o-
testants of Meidenburg in their Centuries referre to the times
of Stephen Bishop of Rome, who afterwarde, as did many else
his p2edecessors and Successors, for it was in those best times,
layed downe his life for the testimony of the Lord Iesus. Higher
then 200. perres after Christ we cannot well expect many wit-
nesses in this argument: for by reason, of the persecution ma-
ny monuments are lost, and men had small toy or leisure to
apply their thoughts for the Pen, or both thoughts and Pen to
writing, yet one and that one shall supply in steed of many
others. Eusebius in his third booke quoting Polycrates his
Epistle to Victor writeth that Saint Iohn was wonte to beare
a plate on his forehead, such as the high Priest did be. This
selfe same history is remembred by Saint Ierom in his Ca-
talogue of Ecclesiasticall writers. To bee by these for answere to
this exception of theirs. Why not some ornament as well
appropriated to Gods seruice at times, as to the Minister
some garment appropriat fitting him at all times for ordinarie
attire distinct from others. As that of Heraclas of Alexan-
dria whose garment though it bee not set downe what it was

*Qua indutus
(guidam causa
tor seruicus) in-
ter saltandum
collapsus inter-
ruit, etc. Theo-
dor. lib. 2. cap. 27*

*το αγιον εν-
δυσιν.
Euseb. lib. 10.
cap. 11.
λα αριστα.*

*Singulari vesti-
tu (quem sacra-
tum dicunt)
indulcent sa-
cerdotes in
Eucharistia.
Centur. 3 cap. 6
pag. 146.*

*το δαιμονιον
ος δαιμον.
ισχυς το πηλα-
ος πορφυρας.
Euseb. lib. 3.
cap. 21.
Hieron. de scrip-
turis ecclesiast.
verb. Polycrat.
Phylasophicum
habitu.
Euseb. lib. 6. cap.
20.*

pet

pet scholasticall it was, of some such fashion as the learned then did weare. As that also of Cyprian, who being to be beheaded stripped himselfe of one of his garments, and gave it to the executioner, but his Dalmatish besture he desired to the Deacons Both which were such attire as did belong to his Ecclesiasticall calling: The first of these his birrus, the attire so called is mentioned in the Councell of Gangres, where the Canon establishing the vse of it decreeth against all newfanglednesse to the contrarie. The second of these the Dalmatish garment remembred in the Councels and other allegations before. And if Christians newly converted from Paganisme did weare a kinde of short cloke, not for any holinesse in the garment, but onely in token of their Christian profession to distinguish them from Gentiles, and this they did by a private consent among themselves without warrant of Gods word (for Gods word nowhere gave them expresse commaundment so to doe) wee see not but the like cause may prevaile with vs, (where Gods worde saith no more so; it no; against it then it did, or doth so; that converts attire) speciallie being agreed vpon not by a private consent of one or two, and so to be done on by example, but openly by authority of the Church and for such reasons as may well lead her thereunto. If any shall say Converts did it to distinguish them from Gentiles, our answer is, so doe wee, though not from the Gentile, yet from among our selves because of order to avoide confusion of degrees. For if there be reason to differ in generall from others, because of a generall difference in the calling of a Christian, so may there be, and is reason to differ in speciall among our selves in the particular, as we are of such and such a particular calling, as a Citizen from a husbandman, a Merchant from an Artificer, which are civill distinctions, so a teacher from a scholler, a minister from the rest of the people, which difference as he is a subject may be called civill, but as he is an Ecclesiasticall person in respect of his office may beare the name of an Ecclesiasticall difference. If any shall say, Ye have no warrant out of Gods word: no more had those new converts to differ in attire from the Gentiles. Nay more the word of God is so far from commanding so to doe, that if themselves had pleased changing their opinions, they might have kept their Pagan

*Expolavit se
birris. Et tradi-
dit carnificibus
Dalmaticam
Vero tradidit
Diaconibus Po-
tius Diacon, in
passion. Cyprian
Si quis propter
continentiam,
et quasi per
hoc habere se
iustitiam cre-
deret, et despi-
cit eos qui cum
venerentia bir-
ris et alius co-
mibus et so-
luti stantur a
mathema sit.
Concil. Gang.
can. 12.*

Wagan attire. This is Saint Austin his iudgement. Truly it nothing appertaineth to this City of God, in what attire, or manner of life any man follow the faith whereby we come to God, so it be not against God his Comandements. Hence it is the compelleth not the Philosophers themselves (when they become Christians) to change their habit or manner of diet (which doth not hinder Religion) but their false opinions. But to goe sozward in examining that course of those punit Christians, and the comparison of our practise with them. If any shall say (as it hath bene oft said) Yee are neuer a whit the holier nor any whit better now you weare any such raiment, then when ye did not, or then others, that doe not. A briefe reply is sufficient: no moze were those Conuerts any thing the holier after they changed their apparell. If it be told vs (which some vse for an objection now a daies) yee shall be deuided in so doing. Our answer is: that must be no let to vs moze then it was to them. For what moze common bywoyd at a Christian for being so attired then this. An olde impostor, because he imposed or put upon himselfe such a garment, slyly insinuating withall that such a one was but an impostor or meere coosiner. And among the Carthaginians when they mette with a lately professed Christian, who in token of his Christian profession was attired, as other Christians, they had a flout at him for his cloke (for such a kind of apparell it was) which a new Conuert did weare. But he did not respect, no moze should we such thredbare and ouerwozne flouts. We haue as sufficient meanes to comfort vs in our trisome destiment as any those times asoyded young noyces for their habit, which they altered: But dyauing to a conclusion this we may know. In all our common or moze speciall vse of any garment, which Ministers put on, there is none so appropriated to Gods seruice, as made a cause of holinesse, or part of Gods worship, though some gull their weakelings and make them temporize with this sozced & sozged imputation. It was well said by Master Bucer in his Epistle. The ensignes of men in publike office doe aduantage much & increase the authoritie of their lawfull power, other things want not, which of themselves deserue due reuerence. Signes, are

*Signa quidem sunt
signa, non rei
Quantum Val-
ant ad nos et
dum, ac etiam
mouendum au-
mos. Ibid.*

*Nihil Antichri-
stianitatis illas
rum Vestium
Vsu esse reuoca-
tum. 2. magis
fratibus obedi-
endum, &c.*

*Buc, Crāmoro.
Lucere ritibus
pie Vis, quibus
alio impie abusi
sunt. Ibid.*

*Suspicionem su-
isse Visandam
nos irreligi-
osam leuitate ex
malicia commo-
tas reuoca. &c.
Id.*

*Quod aliquid
significet ex
aliorum admo-
nitas.*

*Ad gloriam Dei
veram ad Vsum
significationis
sacram.*

*Artificium Sa-
crata &c peccata
faciamus qua non sunt, &
qua sunt peccata reuera in nobis minus obser-
uamus. Id.*

signes, and not the things themselves, yet how much they
auaile to admonish, yea and to moue the minde, God himself
sing the increase, he will maruaile that shall obserue it. Now
because those aduertisements which the learned giue in this case
are necessarie for people & Ministers, they both must be intreated
to accept them, as worthy their best obseruation. The people
thus. 1. That no Antichristianitie is renued by the vie of
these garments. 2. That Magistrates are to be obeyed.
3. That the peace of the Church must not by them be dis-
turbed. 4. That every creature is good: 5. That
those rites may be vfed in a godly sort, which other haue
impiously abused: 6. That our high Court of Parliament
had no purpose to nourish, nor doth nourish superstiti-
on. 7. That such garments were in vse before Poperie.
8. That we are bound to cleare our selues of that odious
imputation, namely. That of an irreligious lightnesse and
malice we reiect all things yea euen such as haue a good
vse. 9. That by such attire good thoughts are iustly oc-
casioned for heavenly matters. 10. In as much as Mi-
nisters must weare one garment or other they should weare
that rather, which signifieth somewhat, and to such ende
may well admonish them. As a people must be thus instru-
ted, so the Ministers must also doe this. First, not contemne
these arguments, nor preach against them. Secondly, they
must commute, and change the Popish abuse into a Chri-
stian vse to the glory of God, and the honor of that power,
which vnder God in this case may, and doth royally com-
mand. Thirdly, they must shew by their practise, that to
the holy and pure all things are pure. 4. That neither
Deuils, nor any else can so staine or pollute any creature
of God, but that good men may well vse it to Gods glo-
rie, yea and that for signification. Lastly, both Minister
and people must remember this. That Satan by his artifici-
all sleights causeth men to purre themselves in making

those,

those, which are no sinnes to be grieuous, and others the whilest, which are sinnes in deede, to escape vnespied. But hoping this caveat as also the other answers may giue much contentment. Proceede we to the rest.

5. *Because we Subscribe to the reading of we cannot tell what videlicet, All Homilies that hereafter shall be set forth by common authoritie (others make their complaint thus.) Because we subscribe as it were vnto a blanke, wherein afterward may be written, whatsoever shall be pleasing vnto the vrgers of subscription.*

The Homilie after the third part of the sermon against Contention deliuereth these words. Hereafter shall follow Sermons of fasting, praying, almes deeds, &c. naming a many moze, and then closeth thus : with many other matters as well fruitfull, as necessarie to the edifying of Christian people & the increase of godly liuing. Herunto the second tome of Homilies hauing reference intitleth the beginning thus. Of such matters, as were promised and intitled in the former part of Homilies. And the Booke of Articles that we may know what it is, doth not onely name the particulars severally in distinct order, but sheweth also the quotient of them iust 21. and no moze, wherunto Subscription is required and no otherwise. But graunt that moze Homilies either are already or shall be hereafter set out, yet the vrgers of Subscription can neither make new Articles of Religion, nor doth the law intend that they can. For it lyeth not in the power of any Bishop within his Diocesse, as of himselfe without warrant of a moze plenarie and full authoritie to publish or set forth any Sermon or Homilies to be intopied any his ministers for publike vie in our Church, but with correspondence to the doctrine already agreed vpon, profitable to edification and proportionable to the analogie of faith. And of a truth who in his right minde would once
 fl 2 imagine

imagine that those godly men (who perused that clanke) being as they were speciall instruments of Gods glorie, and enemies to superstition, meant euer to make way by such a Ruyfiche to bring in, whatsoeuer some one man at his pleasure would deuise: Whereas it did onely prouide for a time, and at that time to giue men contentment, who happily at the first setting out of those other homilies did looke for more, but because they could not then be all vpon the suddaine, their expectation was intreated on to a farther time. Notwithstanding the equitie of this knowne truth, see (we pray thee good Reader but bewaile what thou seest) how uncharitable some iudgements are employed.

6. *Because the Collects, Epistles, and Gospels on the first Sunday in Lent saunour of superstition by making them Religious fasts in regard of the time in which they are appointed.*

As much saunour of superstition in the vse of Collect, Epistle, and Gospel, as there is stoe of great lone toward vs in them who make this accusation. An euill minde distastes all things be they neuer so good, or commendable. If Scripture saunour of superstition because of Religious fasts at that time, what are many of these mens Sermons, Scripture, and prayers which are commonly in vse at such times in Lent, when they call their meetings at a market towne by the name of a fast, though before and after Sermon, they haue well fed, and few of them abstaine from any thing, more then what they cannot haue to eate. But for feare that superstition may surpasse vs at vnawares, they that thus complaine, would they did they vs why that Collect, Epistle, and Gospel on the first Sunday in Lent are called in the plurall number Collects, Epistles, and Gospels when there is but one of each, or may they be intreated to giue a reason why they thinke that Collect, Epistle, and Gospel read on the first Sunday in Lent saunour of superstition more then that of the first Wednesday in Lent, or let them informe vs what sinache of superstition is in the 2. Corinth. 6. from the first verse to the tenth and Saint

Saint Mathew 4. from the first to the 11. both being scriptures appointed for that first sabbath, more then is in *Leu* 23. from the 12. to the 17. and *Mathe* 23. from the 16 to the 21. If it bee said as here is pretended that they saunour of superstition by making them religious fasts in regard of the time, by that reason they may condemne all the scriptures as saunouring of superstition which for 5. or six weekes every sabbath are so applied: Their supposed argument urged against this, may as rightly be urged against the others. But to satisfie doubts here occasioned, this briefe following wee desire may be well noted. When that obserue any thing now adayes of what is done abroad in the matter of fasting, will easilie confesse with vs these few things. First that a great nūber (of our christians so called) spend much of their time in gluttonie and bellie-cheare, neuer once knowing sommuch as what the name of a true fast meaneth, whiesse it bee to eat fast and drinke fast. 2. our experience sheweth that a great cause of this euill proceedeth hence, for that men are left to their owne choice, and hold it (they say) free for them, as if they needed not whiesse themselves please. 3. if any doe taske himselfe we may note it is but his private deuotion, others beare the wo:ke in hand they se no cause, or take it for no cause, 4. so a good wo:ke is negligently omitted. 4. if wee thinke, that onely a time to fast, when God visiteth a land with plague, pestilence, famine, or sword, a man sometimes may liue many yeares together, and see no such cause. 5. or seeing it but seldom, will in his godlie zeale humble himselfe more oft, euen for feare of some iudgement though no such bee either present or imminent: 6. and therefore in respect of the times as on such daies of the weeke in such a season of the yeare commaund himselfe or be commaunded by sacred authoritie to deuote his soule, and bodie though at all times, yet then speciallie in more solenne and (if possible) more earnest humble manner. 7. and as commaunding himselfe because a law to himselfe, yet he doth it freely, so if commaunded by others, yet his freedom and libertie is no way hindered. For our obedience to God and our King what is it, but commaunded. Yet wee hope being chearefullie performed may bee thought, and sois free and voluntarie. Now for the obseruation of Lent it is a new inuention, but a godlie ordinance commaunded at the

entrance of the spring and annually continued in any intire course
 for 1500. yeares, (the superstition onely excepted which was
 but of a later time) & now intended (though not principally) for
 a sparing vse of the creature in some kinde, in other some denying
 the vse of ante at all for a time (without speciall cause) not for
 conscience simple of the meate, as if it were damnation to eat,
 touch, or tast, but for conscience sake to a good order well esta-
 blished for increase of cattle, maintenance of navigation, which
 under God are the riches and blessing of our land, as also for our
 farther instruction to know that God is rich in mercy not from the
 earth onely, but from great deep, furnishing vs with abundance
 from the sea, that we may bee truly thankful vnto him. This di-
 uine gobbie course thus wisely intended, what honest, good heart
 but will commend holding it his due tie to thinke, as the ma-
 gistrate requireth a politicke vse in the last, so himselfe intends a
 religious vse thereof in sanctifying this restraint from some
 kinde, and moderately vsing other creatures with praye and
 thanksgiving, spending the huroates and other houres in the weeke
 in holie exercises of prayer, private, and publike reading and hear-
 ing the word preached, liberallie ministering vnto the Saints
 all which though he doe at other times, yet then (so farre as in
 him lieth) raising his decayed thoughts to a farther humiliation
 preparing himselfe euery day somewhat against that great and
 memorizable day, which our fathers called the holie time of Eas-
 ter: For it cannot be denied, but as our bodies haue their
 seuerall seasons, so our soules may therein haue their seuerall
 soleimne instructions. For why should it bee aside of vs, what
 was saide of the Ieiues. the Stocke in the ayre knoweth his ap-
 pointed times, the Crane, Turtle and Swallow. I obserue the
 time of their coming 2c. Yes let men knowe that in the
 spring time as our blood riseth and multiplieth: so it hath neede
 of subduing, and that as the flesh begins to pamper it selfe (for
 so it will doe naturallie at some times of the yeare) so a fit time
 and verie expedient it is, to check it with some holie counter-
 blisse, chastning, mortifying, bearing, and beating it downe,
 least where it should bee the temple of the holie Ghost it be-
 come a vile instrument of much wickednesse. Thus wee are
 to bestow our time in Lent. And their moderation of iudge-
 ment to bee commended herein, who thus aduiseable doe qualifie
 the

the question. Which *Wassher*. Zanchius and some others doe, calling it a time of 40. dayes immediately before Easter continued by a godlie ordinance of the primitive Church, at which season the faithfull more diligentlie then at any time els, both by fasting, prayers, hearing the worde and other godlie exercises are stirred vpp to repentance, and so prepared to receiue at Easter the supper of the Lord more worthilie. And at the end of it thus concludeth. If you thus define it, who hath cause iustlie to mislike it? By the doctrine of our Church all superstitious are abolished, as that there is holiness in meats, or any liberty for exercise in the vse of other creatures, fish, wine, oyle &c. or that fasting is meritorious, &c. p lgrimages, invocation of Saints, praying in an unknowne tongue, all which accompanie the popish fast and are rightlie called superstitione were utterlie condemne. If notwithstanding all this, any superstition bee thought to remaine because wee haue some set prayer, and epistle, and Gospel at that time, who knoweth not scriptures are then falslie ordered, when the argument is agreeable to the season? But some mislike there is in it, that men do mislike scriptures of fasting applyed to a time of fasting, and shew not a worde of dislike to scriptures of ioy applyed to a time of reioycing. And with as faire a glose they may challenge all the Collects, Epistles, and Gospels from Easter to Whitsuntide, which is a time of 50. dayes as these or any of these from after Quinquagesima to Easter: Unless peradventure they can be content to heare of fasting and triumph, but not of fasting and humiliation. Well however this. It is men make a boult little for wee see few y fast as they should, knowt bat other churches of our age (as Hemingius, Spangenbergius, and Chitracus witness) apply themselves to the like publike practise sorting out scriptures for epistles, & gospels as we do. The conclusion wee make of this point in this argument. A religious fast is when the duties of religion, as the exercises of prayer & humiliation are practised in fasting. A cinil is, when vpon some particular & politike considerations we abstaine frō certaine meats. But our time of Lent is so intended & purposed therefore a cinil & a religious fast, not a superstitious vnles religio be superstitiō And if any shal say either openly in y hearing of others or secretly in his own hart, but a very few y to keep it: we answer no fast in y intēt of the godlie

Est tempus 40. dierum quod ad finem pasche ex ipso veteris ecclesie ordinatione constitutum, in quo si delecti diligētius quam illa tempeste alio tunc in tantis tunc precibus tunc auditione verbi, &c. Zanch. in 4. precep. pag. 634. Eoque ad curā domini in paschate dignius commendam preparantur. Ibid. Sic definitur quædam quædam meritis improba re. Ibid.

Perkins. refor. Cathol p. 224.

godlie institution but if anie fault this way, it is all long of such gainesaying as here is vsed. And thus much be spoken to this point.

7. So also doth the Custome of open penance in the beginning of Lent the practise whereof is approved, and yet the restitution of an other wished in the Communion.

Strange times that Collects, Epistle, Gospel, Prayers, Scripture, open confessions of sinne to our owne shame and of Gods vengeance to his glorie, that all these sanour of superstition, were proofes as neare at hand as slaunders, men would proue moze and slaunder lesse. The restitution of another is wished in the Communion, but not repugnant to this, no; this contrarie to Gods worde. A godlie discipline the booke speaketh of, which what it was in the primitive Church, and how farre sooth necessarie for these times would aske a larger discourse, then that which followeth will permit. Some such there was and in steede thereof this (which they speake of) is in vse, which is the generall, though not so speciall as the booke wisheth and may inderde rather bee wished then easilie accomplished. Whither sinceritie in this case speake or heare a truth, the truth wee speake and would haue heard is this: No one sentence in that whole argument, but they may subscribe to, unless they meane because wee come not so neare as is wished, therefore wee must not come so neare, as wee may, and as our Church holdeth expedient.

8. Because it permits anie of the Communicants to make the publike confession of sinnes, which also containes a prayer in the name of the rest, which onelie belongeth to the minister, as his speciall office he being the mouth of the people, and in this case a publike person.

Read the answer afore part 3. cap. 12.

9. Because it containeth diuerse corrupt translations of holie scriptures by leauing out some wordes,

This

This 9. prooſe is bounded vnder the generall head diſgracefull as inſoycing that our communion booke becauſe it containeth diuerſe corrupt tranſlations of holie ſcriptures by leauing out ſome woꝝdes. So that their argument is to this effect. That which containeth diuerſe corrupt tranſlations of holie ſcripture is diſgracefull to ſcripture: But our communion booke containeth diuerſe corrupt tranſlations ergo it is diſgracefull. This they ſeeme to confirme in this manner. That which leaueth out diuerſe woꝝdes containeth diuerſe corrupt tranſlations of holie ſcripture. But the Communion booke leaueth out diuerſe woꝝdes, ergo the communion Booke containeth diuerſe corrupt tranſlations and ſo by conſequent is diſgracefull to holie ſcriptures. How farre ſoꝛth the booke doth leaue out any thing is our next woꝛke vpon inſtance to be giuen. But the queſtion is now of this firſt propoſition the falſehood whereof is plaine in this becauſe many tranſlations, Chaldee, Syriacke Arabick, yea the Greeke it ſelfe of the old teſtament which the Apoſtles receiued in their time, all theſe in diuerſe places leaue out ſome woꝝdes, as to particulariſe would clogge the margin, yet neuer reade wee that either the Apoſtles, or Paulſter Iunius and Tremellius accounted theſe tranſlations diſgracefull to holie ſcripture, neither would theſe two laſter haue imploꝛed ſo much time in tranſlating the Chaldee, Syriacke, & Arabick, if they had ſo thought. But proceede wee to the Inſtances.

1. *Theſe woꝝdes are left out Higaion, Selah, and all the titles of the Pſalmes.*

Higaion, Selah, in the 9. Pſalme verſe 17. the Pſalter in the Communion booke mentioneth not, becauſe not tranſlated. For they are hebrue woꝝdes originallie. And as good omitted as not vnderſtood. The moſt learned and auncienteſt that know their own hebrue tongue, know not what to ſay herein, and therefore no ſhame ſoꝛ our countymen to confeſſe their ignorance. 2. other Churches did follow this courſe at what time the Pſalmes were firſt tranſlated 3. they that doe render the woꝝds doe not render all, noꝛ doe they make any neceſſarie certaine

*Doctissimi viri
obseruant titu-
lis Plaltrorum
non esse temere
fidendum. His-
ron. Guadalu-
m Osean. prefat.
pag. 8.
Dum in ambi-
quo adhuc reser-
pturandum
videtur ad certa.
Felin. prefat. in
Plalm.*

construction 4. the papist himselfe is not so blind but he seeth, and seeing ingenuously confesseth that verie learned men doe obserue that wee may not ouer hastily trust the titles of the Psalmes. Wherefore not hatching nor sticking upon doubtfull and disputable titles not of the substance of the Psalmes themselves, they held it (as Felinus saith) wisdom to hasten presently to the Psalmes themselves, where all things were and are plentifull and certaine. But moze of this Bar. 1. chap. 24. Pag 133.

2. Because it leaueh out the conclusion after the 72. Psalme, and these wordes prayse yee the Lord at least 17. times.

The conclusion of the 12. Psalme is, Let all the earth be filled with his glorie so be it, so be it, or as our Communion book hath Let all the earth be filled with his maiestie A men A men. And therefore false where they say it is left out. After the Psal. fullie finished there is in a smaller letter put in in other bookes. Here end the praier of *Dania* the son of *Isai*, which because other Psalmes follow as the 101. 108. 109. &c. all carrying the titles of the Psalmes of *Dauid*, made our translators so to beare (as it seemeth) in respect of the weake, least hereby they should mistake being no part of *Dauids* Psalme as in deed it is not, but added by some other (as the learned acknowledge) whither *Salomon* or some els that put the Psalmes together into one whole volume. Of the words Prayse ye the Lord read before part 1. cap. 24. Pag. 134

3. The conclusion of the Lordes praier is left out every where thorough the seruice after the popish manner.

It was left out by the fathers of the westernne Church before poperie was hatcht. And therefore hereof wee haue touched in the 1. part cap. 25. Whereunto this may bee added The latin Church vsed it not in the forme of prayer, because it is not a petition, but acknowledging of the power and glorie of God, to whom the petitions are directed, as also because it was a thing commonly known and daily repeated of every man. But herof see part. 1. cap. 25. Pag. 135.

Doctor Fulk.
prefac. to the
Reader. 38.

4. In the reading of the commandment these wordes are left out I brought thee out of the land of Egypt, out of the house of bondage.

Wee are wisely to consider the drift of a place, where, or when a sentence is cited or left out, and accordingly wee must iudge. When our Saviour teacheth the young man the commandments he pauseth on the duties of the second table not mentioning the first, so the Apostle Rom. 13. not corrupting or disgracing the scriptures thereby, but teaching us by their example to stay upon that, which we hold most needfull and omit some other as not so pertinent at that tyme. The like is done in this place here alledged I brought thee out of the land of Egypt &c. They are the wordes onely of a p̄face not of the commandment, and their purpose is, that penned that part of the communion Booke, to propose vnto the people not the whole chapter of Exodus, but onely so much, as are the particular commandments. And therefore intending that principally, as also to helpe young memories, are to be thought safe from being ought, which may argue a corrupt translation, or any way bee disgracefull to the scriptures.

Math. 19. 17.

Rom. 13. 9.

5. In the epistle on the fifth sunday after the Epiphany these wordes are left out Holie and beloued. Colossi. 3. 12. others call the leaving out of these wordes. A gelding of the Scriptures.

This dealing with our communion book is no better then that of the Cardinal Doctor Eureux with the Lord Plessis. In citing places out of the ancient fathers, the Lord Plessis desirous to be liuer that, wherefore he quotes the authoritie, sometimes leaues out halfe a sentence more or lesse, not that he would corrupt the sense, which he then aboucheth it for, no; but that there may be vse of it in due place, but at that time & for that purpose so much, & no more was then needfull. The like may be said for the last & this particular here alledged. For neither the whole 20. cap. of Exodus, nor y^e third to the Colossi. are appointed to be read quite out but onely so much by decretis, as y^e manner is. In the first y^e author God spake these wordes, & then the commandments, which became

the Church speciallie intended therefore omitteth that o'her. And so it may bee saide so; this appellation holie and beloued, which moze significantlie are in other places of scripture expressed, and the woordes here used (*As the elect of God*) the translator held enough to intreate them by. All which the minister may do because his principall aime is (videlicet) to exhorthe, to put on tender mercie and so; giuing one another, and so sparing those communia as Erasmus calleth them, diues vnto points which are moze necessarie so; the Church of God to learne. Beside it is not unknowne, that diuerse translations follow diuerse copies, whence ariseth diuersitie, o; some such small difference. But to bee shoyt whither read, o; not reade, no corruption either way. For the woorde *elect* necessarilie impliyeth the other, because if *elect* then holie and beloued. And therefore no meaning was there to geld the scriptures, though some please so to sprake in termes neither fitting the dignitie of their persons who write thus, no; the maiestie of the sacred argument whereof they intreat, no; the truth of the cause which they undertake to defend. For the vigo; and strength of the Apostles currant is not in the titles which come in by the way, but whole in the maine exhortation which he earnestlie p;cesseth.

The holie scriptures are disgraced by putting too of wordes.

So they bee indeede, if such woordes as the analogie of faith and of the place will not beare. Otherwise many translations Chaldee Syriack, Arabick, haue their commendations and it is but their due as might bee seene by many allegations, but that we feare to be troublesome. It falleth out very often that supply must be had, when the original can beare the want but the translation will not. But doe wee a while examine the particulars.

1. *Three whole verses are put in Psalme 14.*

Our Church doth, so reade the 14. Psalm with those additions because so alledged by Saint Paul and placed together in the third to the Romans: Read moze Part 1. cap. 9. Pag 95.

2. A whole verse in the end of Psal. 15.

There is no such thing.

3. This word (O) added corrupteth the text by applying that to Jacob as spoken of him, which belongeth to God Psal. 24. 6.

The Hebrew is word for word thus verbatim and no other. This is the generation of them that seeke him) of them that seeke thy face Jacob. Where the figure Apostrophe makes this (O) be put in because the speech turneth from the third person to the second. But whether this (O) be expressed, or omitted, the true sense is nothing hindered and the translation answerable to the Hebrew is (thy face Jacob) which some fill up for more plainness with these particles O Jacob or in Jacob or this is Jacob, *Musculus* or the generation Jacob all expletively making up the sentence with some one word or other; wherein because he that adventu- *Genius* reth least, may be thought to doe best bring upon an adventure to adde any thing for explication, the translators taking neither five syllables (*Generation*;) nor a syllable (*In*;) but as little as they could, euen a letter, since euery one put in somewhat, they attempted this little without danger at all. So then the Interpreters of this verse understand by Jacob either his God, or his children after the promise. For his God and so it is rendred thus, This is the generation of them that seeke him, of them that seeke thy face Jacob that is the God of Jacob: For his generation after him, taking the word Jacob nominatiuely, vocatiuely, or epiphonematically: Nominatiuely by way of explication. This is the generation of them, &c. this is Jacob: vocatiuely by appellation calling to Jacob, or epiphonematically by way of a shout or cry with an acclamatorie demonstration. D. This is Jacob, the generation of them that seeke him, of them that seeke thy face. Now though the first and last of these intend the same sense, yet our translators in this ambiguity thought it safest not to venture too much, and therefore put in with the least, as we may obserue in this comparison which so little as it is, stande sufficient to perscrue the truth of this interpretation and

*Euangelista au-
sus est Prophe-
sa Verba ad
Dei transſerre
perſonam, Hizz
ren, ad Pam-
nach,*

in nothing deſerveth to be challeged but they rather that doe thus complaine. But ſhould we graunt, that ſpoken of *Iacob* which belongeth vnto God, yet no corruption is it of the Text, For it is vsuall to put one perſon for another, and to apply that to God which was firſt intended of ſome other as *Ierom* noteth thoſe words, *Zachar. 13. 7. Smite the ſhepherd*, which words of the Prophet, the Euangelist is bold to translate to the perſon of God. And ſhall we call this a corruption?

4. And ſaid *Damoisell* ariſe. *Math. 9. 25. Here is a corrupt translation of Scriptures by putting to theſe words,*

Theſe words are read the 24. Sunday after Trinitie. But free from corruption, unleſſe the harmonie of the Goſpell be charged herewith, for it ſaith aſmuch, unleſſe alſo the ſcriptures in *S. Luke. 8. 54.* and *S. Marke* in Syriack *Talitha Cumi* cap. 5. 41. for relating the ſame hiſto;ie be found guiltie of this ſinne, yea unleſſe alſo they that urge theſe things againſt the teſtimonie of *S. Marke* and *S. Luke* be able to tell vs vpon their credit, that not onely now no auncient Græke and Latin copies haue it, but alſo heretofoze none euer had it, which we aſſure our ſelues they will neuer dare. For it ſeemeth the Latine ſolloweth ſome auncient copies that had it, though (peraduenture) ſince theſe copies are now periſhed. But leaning probabilities, what falſe doctrine is it to reade ſo Goſpell what *S. Luke* and *Saint Marke* haue in ſupply of the hiſto;ie mentioned in *S. Mathew*?

5. With wiſedome. *Ierem. 23. 5.*

*220.
Strungus ſig-
niſic. as. Calum
Prudenter vel
proſpere agit,
ibid,*

Theſe words are reade the 25. Sunday after Trinitie propheryng of Chriſt. He ſhall raigne or beare rule, and ſhall proſper with wiſedome. This (with wiſedome) is neither ſo much for Chriſt, as if it were moze then true to ſay ſo of the Meſſias, nor is it moze then the word ſignifieth. For (*Iſacal*) in this place ſignifieth both: and therefore *Halter Calvin* expreſſeth both in his Text wiſely and proſperouſlie he ſhall doe.

6. Then

6. Thou wouldest take heede, Luke 19.42.

All writers note this speech of our Saviour ouer Ierusalem to be abrupt and very passionate, as offering some what to be understood. Which he doth not expresse, which Euthimius supplyeth thus, thou wouldest not perish, Austin, peradventure thou shouldst yet continue. Hierom and Theophilaſt, I could haue wiſht thou hadst knowne. Piscator, O Thou hadst beene happy, others as Erasmus obserueth, Thou wouldest haue wept, or as in the Communion booke thou wouldest take heede, which also is the exposition of the auncient (Curares) thou wouldest haue seene to it. And are all these supplies corruptions? What then shall we iudge of most mens labours in this kinde, who in translating are forced to make supply with words not found expresse in the letter of the originall, but yet are couched in the grace of a passionate tune, and sought out by that spirit whereby they were first conceived, wherein so; so much as we no otherwise iudge of this place here thus translated, it is but a soye amends some make those translators (who euer they were) to call the helps they aso; by no more gracious a name then plaine Corruptions.

Non perires.
Euthym.
Forſitan perire
ueret, Aug.
epist. 79.
Hieron. & The
ophil.
O quam felix
esset, Piscat. r.
Florus alio.
apud Era. a. 6.

7. It is I: feare not. Luke 24.36.

These words are read on Tuesday in Easter weeke, and were such as our Saviour vsed after his resurrection. so; so it is noted in Marlorat vpon Math. 14. With which no more reason haue any to be offended so; being vsed in this place of Luke 24 then with that in verse 38. (why are yee troubled,) which if we goe by thinking (Erasmus saith) is taken out of the Gospell of Saint Iohn, and put here. Our blessed Saviour said the one as much as the other and (by Erasmus his iudgement) Saint Luke hath one asmuch as the other, Both belike corruptions. But to what ende is this captious quarrelling, at wordes, since we cannot deny but this soyme

isidem Verbis
essit allegorice
est post resurrectionem
Hocem Marlor.
in Math. 14.
27.
apparet huc
transcriptum
ex Euangelio
Iohannis.
Erasmus in
Luc. 14.

of

of speech was very much in use with Christ: And the Syriack, and Latin beside the auncient Fathers Saint Ambrose and others doe read these words, *It is I; feare not, Luk. 24. 36.*

8. *Be sober, 2. Timoth. 4. 5.*

Ntes.

Words put in, which other Bibles (peradventure) haue not. But yet no offence to be taken hereat. 1. Considering this may come from diuerse copies, some hauing the words, some omitting them. 2. As also from the word here (*Nephe*) which in Scripture sometimes is interpreted *be sober*, sometimes *watch*. 3. Neither is it misbecoming the Apostle *Paul* to teach, nor his scholler *Timothie* to learne so much. And therefore all this remembred might intreat of vs a more favourable construction then to staine the credit of this, and those other places with the reproch of Corruption.

By peruertering the meaning of the holy Ghost.

2Pet. 1. 16.

Griseous if true, but odious because false. Saint *Peter* noteth them for vnlearned and vnstable that peruert Scripture and they doe it saith he to their owne destruction. Surely vnlearned, and vnstable our translators were not, but settled in the truth, of great knowledge in the tongue, men reuerend in their times, whē they imploied those fruitfull paines to publish the scriptures, nor shall the malice of Satan now preuaile to their disgrace, as it seemeth this bitter inuective doth forcible intend. But draw we to the instances.

1. *Because of mens works done against the words of my lips &c. for Concerning the works of men by the words of thy lips Psal. 17. 4.*

*Soleus Hebraei
causarum omne
ne genus inter-
dum exprimere
præfixa litera
(2)
Exod. in Luc.
4. 1.*

The difference is twofold. 1. Against the words, *et. in*sted of, *By* the words. 2. Of my lips, *et. for* thy lips. Of the first: this we are to know that the letter in seruice here is (2) which the Hebrewes manner is to imploy in the front of a word to expresse all sorts of causes. And the learned in that tongue well know that it sometimes doth signifie against as *Exod. 14. he shall*

shall fight for you against the Egyptians the Hebrew is this Exod. 24. 29.
 letter in the Egyptians, Sometimes it signifieth (by) as here = יְהוָה
 some render it. And whether way (in a diuerse relation to the
 person) no dangerous interpretation. In the first person of Da-
 uid, so it hath coherence with the third verse In the person of
 God, so it hath coherence with the words following. Now in
 other translations besides our English, take the Arabick, the Si-
 riack the Chaldee, the Greeke, and ye may note the like diffe-
 rence, yet not any of them so: ought we obserue, is charged to
 peruert the meaning of the holy Ghost. As so: the exception ta-
 ken at the Commonion Booke, which translateth in the first
 person my lippes what others reade in the second person
 thy lips, the reason may be thus, first, because the transla-
 tors read & not, or else tooke the termination to be Paragogi-
 cum. Secondly, Because the two verses both this where these וְהוּא יְהוָה
 words are, and that going before, deliuer the rest in the first per-
 son; so: a little afoze in the third verse the Prophet spake in his
 owne person, *I am utterly purposed that my mouth should not of-*
send, as also in this 4. he followeth it in his owne person, *I haue*
kept me from the paths of the destroyer. These and some such like
 motives led on our predecessors thus to English it. Good men,
 we say but well to say and thinke so, for he that praiseth A-
 thanasius prayseth God, or as the Apostle speaks they glo-
 rified God in me, God was glorified in them, good men there, Galath 2. 23.
 so: we shall and doe call them, and their memozy be blessed
 good men they little thought, or did, (though now falsely ac-
 cused) peruert the meaning of the holy Ghost.

2. *With the froward thou shalt learne frowardnesse, &c. For
 with the froward thou wilt shew thy selfe froward. Spoken of
 God, Psal. 18. 26.*

May spoken indefinitely, not determining whether God or
 man, videlicet with the froward any one shall learne froward-
 nesse, meaning with the froward it is the next way for one to be
 as froward as he.

¶ b

God

God cannot be said to learne forwardnesse.

None more can be circumvented, for he knoweth our hearts
and purposes a farre off: yet *Ose* 11. *Ephraim circumventeth* or
compasseth me about with lies, and *Psal.* 78. *The Israelites dis-*
sembled with the Lord with their mouth. By which words
vttred in a lispng manner, as nurses to their children, we are
taught to conceaue that such speeches are deliuered of God which
are found in the creature but not in God. For God hath
none of these by nature, though many such effects are found in him
and from him. For as when a Father hearing his scholars stam-
mer, stut, or the like, both the like after them, that in the Father,
the scholars may see to amend: at which often pronouncing, or say-
ing after his pecties he may see to learne after them, when yet
in all this he doth plainly reprove the, so the Lord when he takes
the words out of the mouth of his seruants, and indgeth them
by them, so when they walke stubbornly he will walke stub-
bornly against them, and if they recompence him, he will re-
compence them, and if he call, and they will not heare, they
shall call, and he will not heare. If they *Deut.* 32. moue
him to ielousie, he will prouoke them to anger. If they con-
tend with him, he will contend with them, and *Proverbes* 3.
with the skornfull he skorneth, and as they haue done, so it
shall be done vnto them. In all which places the measure
which God aso: beth giuing like for like, is not of iniquitie for
iniquitie, but of punishment of sinne, which yet in regard of the
iniquities as forwardnesse, anger, reuenge, & the like, the word
in this place of the Psalme expresth by a terme of art, to shew it
is not naturall in God, but forced in a sort vpon him, or learned
by him. For the word vsed here, and in 2. *Sam.* 22. is all one
except onely the displacing of a letter, but both to the same pur-
pose. For the verbe here is in such a coniugation as doth not
intend a very naturall action, but by imitation after once com-

terfetting

Ose. 11, 12.
Psal. 78, 36.
Infantilia. Aug
de Trinitate.
lib. 1. cap. 1.
ἐν δὲ τῷ πνεύματι
δοῦναι.

Hac enim Deus
habet per effectus
etiam non per
naturam. Ber.
serm. 4. in *Cas*
11c.

Luc. 19. 22.
Leuit. 26. 23.

24, 27. &c.
Ioel. 3. 4.
Pro. 1. 24, 28.
Deut. 32, 21.
Isa. 19, 25.
Pro. 3, 34.
Obadia. 15.
Luc. 6. 38.
Non iniquita-
tis ad iniquita-
tem sed pena
ad culpam.

ἡρῶν

ἡρῶν

Translat. 2.
radicali in locū
prima in positiōe.
11c

Coniugatio Hythpael non semper Veram sed aliquando falsam actionem denotat Eliat in
Gram. Heb. *arab.* 1. c. 23. *sec.* 2,

ferseiting to doe it, making a shew, as if he were to learne. All which points jointly concurre in this point of doctrine for our vses, that as when we read; God mocketh; laugheth man to shorne, a man is taught to read such a Scripture with teares, so in this; or the like that God learneth frowardnesse of the froward, or is froward with the froward, for both vsue to one ende we are taught to be patient, and meekie, and gentle, that so making our selues a glasse for the Lord his actions, he may returne the like vpon vs. As if all were summed vp in this. The Lord is with you if pee be with him, and if pee forsake him, he will forsake you. And to conclude as we began. If pee be froward ye take the readiest way to teach the Lord to be as froward as your selues are: which is in effect according to the wilgar English: with the froward he shall learne frowardnesse. Wherefore to many as haue had a finger in repprouing this translation may be intreated to vnderstand what they did repproue.

: Chro: 15.

3. He maketh them to be of one minde in an house, &c. For he makes the solitarie to dwell with families. Psal. 68. 26.

Among all those which haue the vulgar latin translation in chase none wee finde so sharpe set against Bellarmin to charge this sentence as a text that peruerteth the meaning of the holy Ghost, how much lesse should our brethren thus hotly intreat ours, which is much better then the latin. No doubt when this place heretofore was had in examination, our auncients (whose labours many of vs vnbanksfully accept of) did next after the originall looke into other translations, Greek, Latin, and the Commentaries of the Fathers vpon them; where finding in the Greeke *μυστήριον* and in an auncient paraphrast vpon the Psalter Apollinarius, who was about 380. yeares after Christ a man very skilfull in the Hebrew & Greeke the same very word retained, & the like in the vulgar latin (of one fashion) and all this with a lopint consent did not (if Iermeth) willingly forgoe on the suddaine what was so commonly approued.

Ἀυτοὶ μνηστῆ-
 ροι χαρῆ-
 ται ὁμίᾳ πα-
 ρού.
 Ἀπολλῆμα, inter-
 pret. psalm.
 Vnius moris, -

ענין.

דבר אחר, *

Iechidm the Hebrew word signifieth Single, and a single word it is, not expyessing whether persons or affections. Herreupon diuerse haue diuersely thought. But howsoeuer we take it: No such difference that we, who are challenged herein, should be challenged for no lesse then peruerting the meaning of the holy Ghost. Whereas * signifying to make one may intend it either of persons or of affections, the first of these, these opponents will bane it, the second of these our Communion booke hath and either of both one or other no way pzeudiceth the truth of that sentence.

4. *They were not obedient, &c. For they were not disobedient.* Psal. 105. 28.

Read before the answer. Part. 1. cap. 1. pag. 78. 83.

5. *Phineas prayed, &c. For Phineas executed iudgement.* Psal. 106. 30.

Pro. 3. 34.

Suppose it graunted that the word in Hebrew signifieth to execute iudgement and not to pray, whereas we haue shewed the contrarie, what difference is there moze in these two actions (which may be and are copartners in godly men) then in that of the *Proverbs* cap. 3. God skorneth with the skornefull which *Saint James* and *Saint Peter* folloving the *Græke*, render, God resisteth the proud. To skorne and to resist are as much contrarie so; so they will needs call it, as to pray and to execute iudgement. But they are not contrarie, neither is this a peruerting of the meaning of the holy Ghost. These speeches procede of ouermuch eagernesse of stomache against discipline, doctrine, and translations which our Church proposeth, as if there were cause inough to dislike *eo nomine* because she lieth and approueth it. But so; a moze ample answer to this their obiection, we referre the good Reader to the first part. cap. 2. pag. 84. 86.

6. *Though he suffered them to be euill intreated of Tyrants, &c. For he powreth contempt vpon Princes.* Psal. 107. 40.

They

They are deceived, that thinke these wordes in the commun-
on book are a perverting of the meaning of the holie Ghost (foz
that is still þe heade of the race, whereunto these allegations make
recourse, Brennius and some others befoze and after him propose
it in the same sense as the communion book doth. The Lord (saith
Brennius) vouchsafeth outwarde peace to his children, yet
so as they bee afterwarde afflicted, and indure many bitter
thinges at the handes of cruell tyrants, who oppresse them
with bondage, that they become few. &c. As for the other
wordes, Hee powereth contempt vpon Princes though they are
not expressely mentioned, yet may well bee understood by robe-
rence of the rest.

*Dominus (nos,
&c. & multa
acerba patian-
tura crudeli-
bus tyrannis,
quos premitt
seruitute, &
paues fiant.
Brenn.*

7. The rod of the vngodlie commeth not into the lot of the righteous
&c. for the rod of the vngodlie shall not rest on the lot of the righ-
teous P/salme 125. 3.

Cometh not; for Resleth not (that is) commeth not
to rest. No great difference, but agreeable to the hebrue, whose
manner of speech is to the like effect. And it more then seem-
eth that the translators followed some copie which had * for
reading Beth for, Nun omitting the last letter But cheeth which
may soener the sense is agreeable to scripture and to this place:
For the rod of the vngodlie is in iudgement; so commeth it not
vpon the righteous; the rod of the vngodlie is from God in iudge-
ment so commeth it not vpon the righteous: to harden and ob-
durate so commeth it not vpon the righteous: for a sarder con-
demnation so commeth it not vpon the righteous: as a so; un-
ner and tast of euertlasting torments so commeth it not vpon the
righteous. And therefore all this considered the translation may
bee well endured,

*125 pro 122 *
Labo pro laqueo
2 pro 2 omisso*

8. Yea I will pray against their wickednesse &c. for within a while I
will pray for their miseries P/salme 141. 6.

This translation hardly appeareth, but to their discredit
who haue serued it with a witt at this time. For befoze it come
to answer it may take exception at the lesser bibles, which in

this case are not to be iudges against it, but to bee tried by the original as it selfe is. The worde in this versie is rightly here wickednesse not miserie, and so the smaller bibles though not here, yet in *Ierom.* 44. translate it. Have ye forgotten the wickednesse of your fathers, and the wickednesse, &c. 5. times together in this english. Secondlie Tremel rendereth it in their evils not of miserie which themselves incur, but of wickednesse which they commit beryng his righteous soule as *S. Peter* spaketh. Now let any man but of competent knowledge give sentence whether this be to peruert the meaning of the holy Ghost, seeing that hee whypraies for euill mens miseries, because they are in miserie; well knoweth hee must pray against their wickednesse which is the cause of miseries, yea euen a miserie it selfe.

9 *Israel* remembered, &c. for he (that is God) remembered. *IIa. 63.*
Read on munday before Easter.

Ierem. 44. 9.

*Quacūque me-
la (erem. ab illis
non exacerba-
bunt animum
meum Tremel,
in Psalm. 141.
2 peter. 2. 7.*

Osc. 11. 12.

Here vpon supposall of a true information that *Israel* is put for God, yet the aduenture wee thinke ouer bould to say it is a peruerting of the holy ghost. For it is not hard to note as great a difference as this cometh to *Osc. 11.* *Juda* is faithfull with the saints, so our lesser Bibles and Tremellius reads, but others of another iudgement read *Juda* is faithfull with the holy one, taking him for God not for his saints thus doth *Quinquius Aben Ezra*, among the hebrues, so doth *Oecolompad.* & some others of our late interpreters. Shall they herevpon that incline this way or that way condemne each other (after the example here giuen) as perverters of the meaning of the holy ghost, because some attribute it to God others to the Saints vpon earth: yet by as much reason may they as in this course which they undertake: say with farre more probabilitie. & strange therefore wee may iustly decerne it, & so do wee that men will dare thus bouldly staine these words (so translated) as wrestling the right purpose of the holy Ghost. Is it true indeede: must it not bee *Israel*, but God for *Israel*. & he person in that place after the manner of the hebrues the third put indefinitely for some one. Now whither God or *Israel* hereon depends the question. *Oecolompadius* propoeth it both of God that hee brought the dayes of old to their remembrance,

biance of the people, namely that *Israel* calleth to mind the trans-
 ders of old to their great shame, and thereupon concludeth either
 way interpreted neither way erroneous. How then commeth
 this peremptorie conclusion? If wee say *Israel* remembred it is
 a perverting of the meaning of the holie Ghost. Would
 wee deale as strictly, as wee haue these men for an ensample,
 wee might use our termes flat negative, and say it must not
 be God but *Israel*. Theodoricus Snepsius in his commentaries
 doth not onely so translate as our communion Booke in the place
 named hath but writeth this withall. This word, *Israel* is to
 be vnderstood in common not onely of the mercie but of
 the power of God. *Hassler* Calvin vpon the same place appoy-
 neth not onely ours, as it is, but also utterly mislikes them that wil
 needes haue God put for *Israel*, holding it to be very harsh, and
 wide. If our homeborne Criticks repine herat let vs intreat
 that *Hassler* Calvin and Snepsius his iudgement may outbal-
 lance their pzeindice, if neither shall, let a third no friend to the
 cause nor our religion, *Pintus* vpon *Esay* be heard whose wordes
 are. Hee remembred the old time of *Moses* and his peo-
 ple. This (hee) is to bee vnderstood for the people of *Israel*. They
 are (saith hee) the wordes of *Esay* saying that in his time the peo-
 ple of the Iewes remembred that auncient felicitie, when God
 by wonderfull signes deliuered *Moses* with his people from the
 bondage of the Egyptians. &c. So that by the iudgement of these
 men our translation deserueth not to be challenged in this place.

*Interque sensus
 Verus est, Oeco-
 lampadius.*

*Recordatus est
 Israel quod
 non nulli
 intelligendum
 est, Snepsius, in
 Isaiam.
 Quod nonnulli
 ad Deum refer-
 runt etc. Vide-
 tur esse aspera-
 tius nimis tra-
 motum. Cal.*

*Subauditur po-
 pulus Israeliti-
 cus Verba sunt E-
 saie dicentis sua re-
 pore recordati
 fuisse populum
 Iudaicum illius
 antiqua felici-
 tatis, &c.
 Pintus in Esai.
 6: 7.*

10. Whom they bought of the Children of *Israel*. &c. for, Whom the
 children of *Israel* valewed *Mathew* 27. 9.

Read on the Sunday befoze Easter for part of the Gospel. And
 omitting diuerse points in this clause worthy our farther inquirie
 as *ἐκ τῶν υἱῶν τοῦ Ἰσραὴλ* which the Syriack followed be the fitter
 worde for this place. 2. in this *ἐκ τῶν υἱῶν τοῦ Ἰσραὴλ* some such
 expletive be vnderstood to come betweene 3. whither
ἐκ τῶν υἱῶν be to be referred to this *ἐκ τῶν υἱῶν τοῦ Ἰσραὴλ* 4.
 whither *ἐκ τῶν υἱῶν τοῦ Ἰσραὴλ* be the third person plural, as it is com-
 monly thought, or the first person singular according to the He-
 bryue and Syriack: all which doubts might bee cleared with good
 advantage

atunantage to the reader, omitting wee say all these, and taking the place, as it is here proposed without more ado, wee may resolve that neither of the interpretators perverteth the meaning of the holie Ghost. Both come to one pisse. For if Christ were bought, then was he valewed at a pice. As it to buy and to valew are such as imply one the other, and in the hebreue phrase of matches or paires, by one wee vnderstand both. Like that in Psalme 68. 19. thou receivest gifts for men which in the Ephesians 4. 8. is of the same person he gave gifts to men. One text saith he received, another citing the place rendereth it he gave; Both true because he received to give &c. So little cause was here to produce this quotation.

*Posito Gno Gero
ba intelligitur
consequens He
braei.*

11. *Haste full of grace. &c. for freebie beloued Luke. 1. 28.*

The lesser bibles are not to bee vnpire in this point, but the original grecke, which is translated thus (freely beloued) *Qd.* Marlorat censurcth with this marginal note that it is overfreely, or somewhat too boldly attempted to interpret it so: And had not some wrong conclusions been drawn from abusing the word full of grace, many hereupon taking the blessed virgin for the fountaine of grace, praying to hir, calling vpon hir &c. (as if what shee had, shee had not receiued) the worde had neuer been altered in Latin nor English. For gracious or full of grace here implye no more, which very selfe same worde full of grace the Syriack retaineth. And that place Ephesians 1. 6. he hath accepted vs, Piscator translates he hath made vs gracious, and therefore in this Luke 1. he rendereth it graced or gracious, which hee doth, and in deede the rather is to bee done, because the Angel stands vpon the word with a grace in two reasons: for the Lord is with thee 2. thou hast found grace verse 30. the which whence and how shee is to bee thus graced, or in grace or gracious, or full of grace. Which last wisely understood (as in preaching, now God be thanked it is) indangereth no more then that of other the Saints. Stephen and the rest *Act. 5. 3.* full of the holie Ghost and wisdom, full of faith and the spirit verse 5. full of the holy Ghost *Act. 7. 55.* chapter 11. 24. 25. no whit confirming ere the more any such opinions formerly maintained of the

*Quidam libe-
rius, Marlorat.*

*exapilwov n-
pas.
gratiosus effect
mos Ephel. 1. 6.
Pisca.*

*Act. 6. 3. 5. 7. 55
cap. 11. 24.*

the blessed Virgins ston merits, and freedom from original sinne, or directing prayer vnto hir moze then vnto Saint Stephen or other of the Saintes, of whome wordes in the places quoted afore are deliuerd at the full as fulnesse of the holy Ghost, of faith wisdome &c. To say therfore and translate as the Syriack &c. as the auncient Latin fathers do in that sense which our Church receiveth, and the worde it selfe well understood beareth, is no peruertering the meaning of the holy Ghost.

The lowlines of his handmaide &c. For the poore

degrees Luc. 1. 48.

This worde humilitie or basenesse as it signifieth an humble estate, wherinto one is cast, so yet doeth it signifie a contentment in that estate with patience bearing it willingly, not murmuring, nor repining. For so was it our Saviours case *Act. 8. 33.* who was debased, and in his humilitie his iudgement was exalted, where humilitie signifieth not onelie his poore abiect degree but withall a lowlie, submisse, and modest carriage, which is understood of the virgin *Maries* modesty, as peradventure the english word lowlinesse implieth, it is no advantage for anouching woordes of merit and desert, moze then any other like speeches, wherewith wee learne That the eyes of the Lord are vpon the righteous. *Psalm. 34. 15.* or that God hath respect vnto the prayers of the Saints, or where it is said *Genes. 4. 4.* that the Lord had respect vnto Abel and his offering. In all which places we confesse that the prayers of Gods children, their actions, works, and sacrifices come vp before the Lord, and the Lord looketh downe from Heauen vpon them, not that they doe deserue Gods fauour, but that he is well pleased with them; as no doubt he was with the holy Virgin, whose lowe estate as he pitied so he lowly acceptaeth of that estate and patient abiding he did highlie respect. For it is a righteous thing with God to recompence rest vnto them that are troubled, and God is not vnjust to forget the works of his children, not that hee or shee, the Virgin or any other begins vnto God, but he begins and perfects the worke in them vntill the day of Christ. And this manner of speech, Hee regarded the lowlines of his handmaide, yeeldes no other matter for suspition of any Pelagianisme

is by lowliness.
act. 8. 33.

psalm. 34. 15.

Genes. 4. 4.

1. Thes. 1. 6. 7.
Heb. 6. 10.

2d. *ταπεινός*
ἰσότης.
 psalm. 138.

of popish semipelagianisme then that, which is in found of words and substance for sense psalm 138. *The Lord is on high yet beholdeth the humble, but the proud he knoweth a farre off.* Here in al our english bibles, little or great, Geneva, or any other have no worde els but lowly, and therefore may wel be here the lowlinesse of his handmaid. So as under correction of better advertisement they are soluly deceived that call this translation a perverting of the meaning of the holy Ghost. But might none of all these ppoofes bee alledged as wee see they are upon better ground in our defence, then of the contrary part by them that take offence, this we will say for sarder satisfaction. Be it that our church intend not Lowlinesse and humilitie in this place for the vertue which the Grecians call modestie, but abjection or basenesse of condition according to that which is sung in the psalmes *so base estate of his handmaide* why may not we suffer the worde lowlinesse stand and distinguish it as Chiceus doth humilitie rather then upon so small cause to wound the credit of the translation and our reverend aged translators?

13. Should be cast away &c. for should be reproved &c.
 14. Cor. 9. 27. Reason septuages. Sunday. and Sunday.

In deed the lesser bibles so so translate as these so correctors of the communion book give direction. But what reason, that they here in should bee a squire for this, then this for their translation? What is it contrarie to the meaning of the holie Ghost, if we keep it as it is; Sure wee are the worde here in question (*κατακατα*) beareth so Rom. 1. 28. *hanc reprobavit in a reprobavit* 2. Cor. 13. cap. 6. 7. except wee bee reprobates, wee are not reprobates, wee are not reprobates. Reprobates 1. Timothee 13. 8. concerning the faith. *Ut ait* to encrey good work reprobate. In all which places we render it, no other then the lesser Bibles doe, nor then it selfe signifieth so as they should rather heere then change this translation. Piscator writing upon this place giueth it, least I bee a reprobate, and in his notes thus what then did hee feare least hee should bee damned? No but this hee feared least by his sinnes hee should offend God, and so bee condemned. Thus farre Piscator with vs, and for vs

Adhuc.
 Rom. 1. 28.
 2. Cor. 13. 5. 6.
 7.
 2. Tim. 13. 8.
 Titus. 1. 16.
 Ipe reprobavit
 am. Piscator.
 Ne Deum peccatis suis offenderet, atque ita causam damnationis sui praeberet.
 Ibid.

14. *Agar in Arabia bordeth against Ierusalem Galat 4. 25*
Ec. for answereth vnto Ierusalem that woe is,

Read for part of the epistle the 4. Sunday in Lent.

Looke before part 1. cap. 8. pag 94. 95.

15. *Christ was found in apparel like a man Ec. for*
In shape like a man Philippians 2. 7.

These wordes are reade for the epistle on the sunday next be-
foze Easter. All this while obserue wee that no other is brought
to check our communion book, but the lesser bibles, which must it
selfe be content to be iudged, as well as the translation here chal-
lenged. The Apostle had a little befoze vsed both these wordes
Shape and likeness, and therefore the text varying, the tran-
slator thought good also to varie. Now wee would for our better
instruction gladlie learne, what peruerting of the meaning of
the holie Ghost this is, to say Christ was found in apparel
like a man? The fathers compare his manhood to a garment:
Ignatius saith of Christ that hee was clothed with a bodie sub-
ject to affections as weare; Cyprian hath the like phrase; Athanas-
sius calleth the body, which Christ did take vnto him a cloke
(such as a mā casts about him) of the godhead; Ambrose hath
thus when he put on man he did not change the substance.
The reason why they so speake: 1. because apparell neither adds
to nor detracts from the body, so neither is ought added to, or de-
tracted from the godhead 2. as apparell hath honour for the body,
so the manhood of Christ for the godhead 3. as a man is known by
apparel so the godhead by the humanity, 4. as he garnēt changeth
for his body so the humanity is not the godhead. Vnto which allu-
sion of the fathers, the authors of this present translation might re-
spect. For they were learned, & did much epe what language was
in vse afoze their tūne, that if (safely) they might retaine it, they
would as it seemeth here they did. For the word habit (which in
latin interpreteth the greek word) signifieth an habit or attire or
kind of raiment; & when it is said, he fashion or figure of this world
passeth away, what is it but an attire or garment which weat-
eth euery day, for so the prophet calleth it Isai. 62. and the

σῶμα ἡμεῖς αὐτοὶ
ὡς ἡμῶν ἡμεῖς
ἐσμέν.

Ignat. ad Tral.
epist. 2.

Carnem induit
tur. Cyprian. de
idolo. 6. amitt.

πρὸς βῆλδν.
de stat. Athan
serm. 20. de tri-
nit.

Cum induit ho-
minem. Am-
bros.

ἡμεῖς αὐτοὶ.
1. Cor. 7. 31.

ἡμεῖς αὐτοὶ.
Psal. 102. 26.

ἡμεῖς Ἰσραὴλ.
Heb. 1. 12.

Q. 83. 9. 73.
Author sub Ces-
sari, in 10. h. 31.
Haimo, &c.
Indumentum.

Quo nomine es-
porter intelligi
non mutatum
esse verbum su-
ceptum huma-
ni sicuti nec
membra veste
mutata mutan-
tur Aug. Q. 83.
Q. 73.
Humana fragi-
litas assumpsit.
Illa (n)ceptio.

author to the Hebrewes cap. 1. 12. as a vesture that thou change them. The bridle shape, likenesse, &c. were words used immediately before, and therefore this word coming next to remembrance, upon these considerations was accepted of without prejudice to the meaning of the holie Ghost, for Christ his humanity was a garment, and his apparel a garment, and in them both he truly man. 4. Though the word be not ἵψουα which properly is apparel, or a garment: Yet saint Austine and the author by saint John under Cyrils name, Haimo, Aquinas, & some of our owne writers by Habit understand apparel; which to say of Christ is no butt, for hee wore apparel like a man as his unseamed coat sheweth, and where the word habit signifieth manes waies, S. Austin also named rendereth it apparel, as our Communion booke doth. By which name wee are to understand that the word is not changed by taking the manhood, no more than the parts of our body by the raiment which wee put on. And a little after. So far forth as mens words may be fitted for ineffable things, least God the taker of mans frailtie bee thought changed, it was chosen that this susception, or taking should be called in greek ὁψουα and in latine habit. Lastlie supposing none of all these answers might bee made, let men presse what they will to their uttermost, this testimonie of theirs fitteth not for that purpose, wherefore it is produced, namelie a perverting of the meaning of the holie Ghost.

16. The high priest entred the holy place with strong bloud, &c. for other bloud which is not his own. Heb. 9. 25. Read on wednesday before Easter.

At the first view of this quotation halfe an eye might see it was an escape in the print strong put for strange. Wherefore recourse made to the late communion book, and finding it strange blood and not strong as the accusation pretendeth; wee examined the former impressions, in the daies of our late renowned sovereign, & in neither greater, nor lesse so manie as we light upon, can wee find any such thing as strong put for strange. Now that the word signifieth strange though wee might appeare to the greek dictionaries for prooffe hereof, yet wee will keepe us within the limits of scripture and take one place in stead of manie. In the seventh

of the *Act*: it is said *Abraham* his seed should be sojourners in a strange land. Being therefore no error in the point, nor in the signification of the word, this exception here taken may returne backe with a shame inough to the other, who hath imposed it to appeare.

17. When the long suffering of God was looked for, &c. for the long suffering of God waited. 1. Pet. 3. 20.

This we read for part of the Epistle on Easter euen; Reasons why we should so continue the reading, and not vary. 1. The verbe is put intransitively without an accusative case. 2. The word is active and passive, did expect or was expected. 3. The latin copies as that of Constance, and that of Erasmus translate it passively as our Communion booke hath it, and we trust they knew the force of so much Græke as this verbe. 4. They that translate actively did expect must make a supply of some thing else, and tell us what it did waite or expect or looke for: 5. Grant it actively translated did waite, or make an abode, what advantage is herein more then in the other, or how is the meaning of the holy Ghost furthered in this and perverted in the other of the Communion booke. For to this purpose it is alleadged, but to this purpose can prooue nothing.

Because it misapplieth many matters to the countenancing of errors and doubtfull matters.

1. To those children whom Herod caused to be murdered, whom also Collect there calleth Gods witnesses. Renel. 14. 1.

That which Scripture proposeth in common to all Saints, and so intenderh may be understood with some allusion to others and at other times. In triumph for the coronation of our gracious King, that Psalm or the like which concernes David, Salomon his or their times, and God his speciall mercies upon them; our Church and the Dignities thereof by application do to
 II. 3. homeward

homeward to personall use, sitting their owne thoughts and their auditors to the same day. Christe may be thought in defence of our practise for reading the 14. of Revelation which because we finde it cometh nearest in respect of some allusion, though it were not the maine scope (perhaps) of the Evangelist, we use as this day to read it publikely in solemnizing the memorie of those harmelesse innocents. For diverse points in those fewe verses read at that time lost with those children. 1. Virgins for so little ones as those may be called being two yeare olde and under, though we deny not more is meant in that name Virgins. 2. In their mouth was found no guile. 3. They are called first fruits unto God, and the lamb, because immediately upon the daies of our Saviours birth these pooze infants were first put to death. 4. Origen, or one in his name among his

Primitia martyrum. Origen. homil. 3. in diuersis.

Prayers and thanksgiuing for the happy deliuerance of his maiestie. &c. Nouemb. 3. in 1603.

of the Martyrs. To conclude, if it may not be allowed to read such Chapters in way of some correspondence though not altogether in the exactest manner, this course must be condemned (not in our Church alone but) in others also who in times of famine, pestilence, triumphes, funerals and the like haue not a Scripture expressly for euery occasion, but come as neare as they can. As for example, in that memorabable publike thanksgiuing unto God throughout all our Churches for his mercifull discovery of the odious and execrable treason intended the first of Nouember, (against the Kings highnesse our dread soueraigne, as also his dearly beloued both his other selfe the Queenes most excellent maiestie, and those lovely branches of his royall body, the young Prince and the rest of that regall issue, with the Lords of his Maiesties most honorable Councell, and the choicest of our estate Ecclesiasticall, and Politicall) what other Psalmes haue we read by way of application, but the Psalmes 35. 68. 69. for Chapter 1. Sam. 22. and part of Saint Mathew 27. for Epistle Romans 13. 1. 2. and Gospell Actes 23? And our trust is that none will be offended, who haue cause to thanke God as deeply as our selues, for so they haue, that by Gods direction we make choice of such Scriptures, as may be thought fittest

fitted for that holy business. As for the clause annexed that our Collect calleth those innocents Gods Martyrs. Looke also in this appendix.

2. The time that Christ, &c. For the time that Christ abode in the grave. 1. Pet. 3. 17.

What our hot burning repjendments would say, we cannot conjecture. For their sentence is tripersit as you see. But this we doe the Reader to understand that this Scripture is read for the Epistle on Easter even. And wherein, as how misapplied because read as that day we know not, specially being as it is a day of memoriall of the Passion and sufferings of Christ, who in that Chapter is set downe by the Apostle for an example of a holy patience and godly contentation.

3. To Michael as a created Angell. Revel. 12. 7.

Looke the answer afore in the appendix.

We cannot Subscribe to the Booke of ordination as is required for those reasons. First, because it containeth in it some manifest untruths. For it affirmeth that it is evident unto all men diligently reading holy Scriptures, or auncient Authors, that from the Apostles times, there have bene these orders of the Ministers in the Church that is Bishops, Priests, and Deacons.

They are set downe all three in the newe Testament, and by consent of the ages following they have bene from time to time distinguished orders of Ministers in the Church as we have shewed afore, and might farther enlarge by more ample testimony.

It saith that God did inspire his holy Apostles to choose Saint Stephen to the order of the Deacon set downe in that booke, and that Deacons then to be ordered are called to the like office, and administration.

Meminisse Diaconos debent quomodo Apostolos (id est) Episcopos et presbiteros Dominus eligi. Dominus autem post ascensum domini Apostolus libris constituit eos episcopos et ecclesiarum ministros. Cyprianus, lib. 3. epistola. 9.

That God did inspire his holy Apostles to choose Saint Stephen, to the order of Deacon set downe in that booke is a truth warranted by Scripture, and afterwards by the fathers as Saint Cyprian among the rest. Deacons must remember that the Lord hath chosen Apostles (that is) Bishops and Prelates: But the Apostles after the ascension of the Lord appointed Deacons Ministers of his Bishopricke & Church, And that they are called to the like office, and administration may appeare in this, because as they preached and baptised so likewise doe ours. Secondly, As they ministered upon tables for reliefe of the poore, so herein thus farre ours are seruiceable to such purposes, namely at times if neede require and other order be not taken to giue notice of such sicke and impotent, as reliefe may be moze conveniently prouided for them.

Act. 6. 2. The Apostles thought it too great a burden for them to giue attendance to the office of teaching, and to manage the businesse of distribution to the poore. So that if Stephen and the rest chosen with him, were chosen to such an office, by which they were tied to both, it argueth that they were of better sufficiencie, then the Apostles, or that the Apostles would lay a burden upon others, which they found to be too heauie for themselves.

*in apocrypho.
Act. 6. 2.
Act. 12. 3.*

In the *Act. 6.* there is no such word as that the Apostles thought it too great a burden. But this there is, that they thought it not meete or pleasing, or that they tooke it not to their liking so; so *Act. 12.* the word doth signifie. As it is not liking to an Empero; to take particular knowledge of some inferior; grieuances among his subjects to redresse them in his own person, though he haue so done, but translateth that care over to others, yet that no argument of his insufficiencie, as if he were unable, but of incommeniencie that he thinks it not meete at

at some times. For it is well knowne that he hath done it heretofore and since. Right so saith it in this high function of the Apostles. It was not made they intend both, but yet they were able so; they had done it before & did it againe after that the Deacons were appointed as appeareth, *Act. 11.* Where reliefe was carried by the hands of *Paul* and *Barnabas*, and not of the Deacons. So as it argueth not that the Deacons were of more sufficiencie then the Apostles. For though the Deacons did preach and minister to the poore, yet their preaching was not comparable to that burden of the Apostolicall calling. And therefore it is plaine that the Apostles did not lay a burden upon others, which themselves found too heauie for themselves. Beside the Deacons were not strictly tied to both offices at once, but as the times sort they did apply their severall inducements.

Act. 11. 30.

That *Stephen* disputed with the Libertines, and made an Apologie for himselfe it doth appeare, but that he preached it doth no way appeare.

It doth not appeare *de facto* that *Saint Stephen* did distribute, yet that he did *de iure* we may and doe graunt: So were it not expressed that *de facto* he did preach, yet *de iure* of right he well might, for being ordained with imposition of hands, furnished with gifts of knowledge and utterance, full of the holy Ghost and wisdom, he was no private person, nor so enabled but for a greater worke then onely ministering at tables. But the truth is he did preach, vnkisse because a man stands upon the defence of Gods truth, mightily convincing his aduersaries by Scripture, therefore it shall be saide he did not preach. Whereas even in Sermons a man disputeth, by very forcible arguments convinceth the gainsaier. And *Saint Peter Act. 2.* his apologie there made call we it an oration, or what else, we cannot deny it was a Sermon. Upon this sixth of the *Acts* now questioned, *Passer Gualter* writeth thus. Although nothing be spoken of his publike Sermons, yet notwithstanding it is euident by the contents of the history that he had these both often, and effectually, and very serious,

Act. 2. 14.

Quamvis de publicis concionibus, Gualter, in Act. 6.

Wherefore

Wherefore

wherefore we may see that the Deacons of the primitive Church were not all together estranged from the ministration of the worde but although they were chiefly occupied about the dispensation of the churches goods, nevertheless they imployed their labour so farre as they might in the other ministracies of the Church, that by this meanes according to the sentence of Saint Paul, they might get unto themselves a good degree 1. 7m. 3.

After that of Philips preaching and baptizing at Samaria it was not the Deacon but the Apostle there named.

It was Philip the Deacon that did preach and baptize and those may be two arguments to proue so much: first, Philip the Apostle was among the Apostles at Ierusalem who were not dispersed; but this Philip was among the dispersed, and therefore not Philip the Apostle. Secondly, this Philip could not give the holy Ghost, and therefore John and Peter are sent to the Samaritans. Hereupon Aretius concludeth it was Philip the Deacon. Walter Injuncteth thus, It was that Philip, not he that was the Apostle but he before, that was reckoned vp among the Deacons, &c. For although it was the Deacons part to beare the care of the common goods of the Church and of the poore notwithstanding it was withall permitted vnto them to vndertake the preaching of the Gospell, if at any time necessitie so required. And perhaps there was not so great vse of Deacons at Ierusalem, when the Church was dispersed with the tempest of persecution, and therefore they, which dispensed the publike goods of the Church gaue themselves wholie to the Ministration of the word. The Centuries witness as much, that they taught the Church purely and sincerely, interpreted holy Scriptures, denuded the word aright. For these were the works common to the Apostles and Prophets, Euangelists, Pastors, teachers, Presbiters, and

*Docuerunt et
elefiam de singu
lis doctrina christi
sua caputibus
pure et sincer
re fide,
Communia A*

pastorum et Prophetarum, Euangelistarum, pastorum, doctorum, Presbyterorum, Diaconorum hac fuerunt opera fide. De ratione ac forma gubernationis. pag. 510.

Deacons.

Deacons. And the Apostle 1. Tim. 3. 9. requirerh so much where it is their due to haue the mysterie of faith in a good conscience. 2. In that verse 13. it is the meanes to a farther degree. 3. And getteth them great libertie in the faith. All which are not so necessarie, if the Deacons office be onely to carry the bagge and to distribute. For thereunto so much learning is not required, but faithfulness that he rob not the poore, but give as there shall be occasion.

Though they did preach, it proueth not that they did it by ordinarie office.

Whether by ordinarie office, or not ordinarie: doe men grant that the Deacons did preach they graunt the point in question, and what of a long time they haue heretofore denied. Ordinarie it was to waite at the Tables while the goods of the faithfull were sold, and all held in common, but that cause ceasing, and the Christians euery one retaining the proprietie of their goods, lands, and houses, and the ciuill Magistrate prouiding other and moze convenient reliefe, we must not thinke that these men called to the offices, of Deaconship were venterly disabled, as if there were not any use for them in the Church. The Deacons office was (say the Centuries) to minister at tables. *Ministrare mensas* as Hierosolymis, *dauid ibi communis erat bonarum* 6. as if during that time and that occasion, but not else. So that, as long, as they had to minister vnto the poore, they did so beare that other part of their office, but when that ceased, then did they intend this other of preaching, and so still found themselves employed. And therefore it may be concluded for a good argument, that Deacons did not onely minister vpon tables in the times of the Apostles, because there were Deacons at *Philippus*, at *Ephesus*, *epist.* to *Timotheus*, & in *Crete* as it appeareth by the Epistle to *Titus*. In all which places the Christians did not liue in common as they did at *Ierusalem*, that they should need any ministrations after this sort. Beside see we into the practise of the Church immediately after those times whereof Scripture speaketh: Ignatius who was in the daies of the Apostles, and might know their

Verum etiam
et alii expo
maſſe Dei
arileſa. Ignati
us ad Heronē.
diaconum ſuū.
Eos qui ſunt in
Tarſone ne neg
ligas, ſed aſſi
andē viſita con
firmans eos in
Euangelio. Id.
Noli ſine Epiſ
copis agasacer
dotes enim ſunt
tu vero mini
ſter ſacerdotū.
Illi: baptizant,
ſacraſaciunt,
ordinant, ma
ius imponunt,
tu vero illi mi
niſtras. Et hie
ſoſymus Sāct.
Stephan. Iacobi
et praſbyteris.
Idem:
Iuſtin martyr.
apol. 2.
Baptizandi
quidem ſusba
tes ſummus ſa
cerdos, qui eſt
Epiſcopus, dein
de Praſbyteris
et Diaconi, nō
tamen ſine Epiſ
copi auctoritas
re propter eccle
ſiaſia honorans.
Tertul. lib. de
baptiſ.
Apud Diaconum
exomologēſin ſacere delictis ſuis. Cyp. lib. 3. epiſtola 17. Solemnibus adimpleris calicem
Diaconus offerre ꝑi aſentibus cupis, ſic. Id. ſerm. 5. de laſſis, Si non fueris in praſentia vel Epiſco
pui vel Praſbyter tunc ipſi proferant et edant. Con. Nicen. can. 14. Quis ad praedicationis
officium eſt ſolus, ſine quoque ſtadium ſuacare congruebat. Greg. lib. 4. epiſt. 22.

the worse &c. that then afterward being well and thoughtfully
frained therein, and having given good prooffe might come for-
ward to the degree of a presbyter and minister, as Bullinger,
Gualter, and Heming, upon 1. Tim. 3. ingenuously do confesse.
In the discipline of France wee finde, till of late yeares, their
Deacons were allowed to catechise publickly in their reformed
congregations. Haister Beza both acknowledge in times past
ex perpetuo ecclesie usu Deacons by a continual or perpetual
use of the Church did in times past preach and pray, under
which duties hee comprehends the administration of the sacra-
ment and the blessings of the marriages, although oftentimes in
these things they supplied the parts of the pastor. Haister Do-
zio Fulke in the answer to the Rheinish testament dreameth not
but that the Deacons ministrie was used to other purpo-
ses as teaching, baptizing, and assisting the Apostles and
other principall pastors in their spirituall charge and mi-
nistrie. Anon after It is certaine by Iustinus that Deacons
were used for the distribution of the Lords supper. And to
close this point Whereas our eye is strangely affected with that
which other Churches doe rather then our owne, compare
what is done by others contrarie minded, and our practise for
Deacons, then will it easily appeare which of us cometh near-
est the first and primitive times of the Apostles and Apostolicall
men: ours teach, preach, and baptise so may not theirs, ours
may remember the minister of releefe for the poore, and doe
those other duties, theirs onely collect for the poore, ours is par-
tic spirituall, theirs intirely a corporall office, ours are trained
up in learning applying themselves to the studie of divinitie, and
are commonly schollers, Bachilers, and masters of art, able
to dispute, and handle an argument schollerlike, theirs are lay-
men, handicraftsmen, tradesmen: the calling with us is an en-
trance to the other degree of the presbyters, theirs is merely oe-
conomicall or civill, and the persons unlettred: Our Deacons
take the cup of the Bishop and the minister but give it them-
not, theirs reach the cuppe to the minister which is flat against
Can. 14. of the Nicene councell. Lastly theirs is annuall and
yearly and so in end they become lay men againe, which is like
the complaint Optatus makes of the Donatists, Yee have

Discip. du Pr.

*Ex perpetuo ec-
clesie usu. Beza
confess. 3. aphe-
ris. 25.*

*Quamvis (apd
Deaconi in his
rebus supplemen-
tunt pastores &
cuius libet.*

*Doctor Fulk-
in Act. 6.*

*Corporale offi-
cium non parti-
tiale ministroru-
um.*

Inueniſtis Dis
acomo, Presby
teros & Episco
pos, ſecilius Lai
cos. Operat. lib. 2.

found Deacons, presbiters, and Bishoppes, yee haue made them Laymen. And therefore of the two, theirs or ours, good cause is ministered to approue rather then reprove those wozden that our Deacons are called to the like office and administration unlesse because of some changeable circumstance wee may not so wytte. And if so then must they bee but 7. for number: secondly they must be men immediately illumined by the holy spirit and no lesse measure then fulnesse of wisdom and the holy Ghost may be required of them: 3. the election of them must be by the whole multitude. 4. to make a correspondence throughout they must bee chosen after mens goods are sold, and that the propertie of them is lost that the Deacons may take the charge. All which whole practise neither they, nor wee following neither haue wee nor they Deacons after the example of the Apostles. Otherwise if they hold these and some other pointes changeable as in deede they are, it will appeare that our Deacons are likeliest to the times of the Apostles, and Apostolicall men as hath bene shewed. But let vs proceede.

2. Because the Booke of ordination containeth some thing that is against the order that God hath ordained in his Church For,

1. It seemeth to make the Lords supper greater then baptisme, and confirmation greater then eiber, by permitting baptisme vnto the Deacons, the Lords supper vnto the Priests, and confirmation to the Bishop onely.

It seemeth, and onely so seemeth. For rather the contrarie may bee hereupon inferred, namely that the dignitie of the sacrament depends not on the dignitie of the person: For a Deacon may baptize though inferior to the other. And with as much probabilitie it may be argued a linnen coise is better then a velvet night cap, because a seruant at law weareth the one, and every ordinarie citizen (almost) weareth the other. And thus in the Presbiteries, the minister distributeth the bread, the elders deliver the cup, ergo they make one part of the sacrament greater then another. But of this read afoze.

2. *Is preferreth private prayer before publick prayer and actions*

It is false: This reproofe is sufficient, where the accusation is brought without proofe.

3. *It permits the Bishoppe to order Deacons alone, requiring no other to ioyne with him in laying on of hands, which is not permitted in the ordering of the Priests.*

The difference of their office alloweth a difference in the manner of ordination, and therefore the Bishop is alone in the first, in the other hee may take other ministers or Priests unto him: There is no prescript commandement in scripture to the contrary, and therefore no such advantage is given this accusation as some doe imagine.

3. *Because in some places of holie scripture are misapplied to the countenancing of errors, for*

1. *Act. 6. 17. is misapplied to warrant ordination for our Deacons.*

Wee answer first there are not so many verses in that chapter 17. is put for 7. Again, where they say that chap. in that part beginning at that verse is misapplied, wee have their negative without proofe. For in that point wee see not as yet to answer.

2. *The Bishoppe is appointed in ordering of some Priests or Bishoppes to use the verie wordes Receiue the holie Ghost, which Christ our saviour used at the sending forth of his Apostles.*

They are thought the fittest wordes in the ordination of ministers, because of the spiritual calling & office whereunto they are designed by the Bishop, after whose wordes then used with imposition of hands as Saint Ierom witnesseth, the ordination

*Ordinatio non
solum ad impropria-
tatem vocis.*

sed etiam ad impositionem manuum. Hieron in cap. 32. Iain.

Homo manum imponit, & Deus largitur gratiam, Ambrosio de dignitate sacerdotis, cap. 5.

is complet and finished not that the Bishoppe giueth the holy Ghost or conferreth grace for (as Saint Ambrose writeth) so is it the iudgement of our Church, man layeth on his handes, but God giueth grace. But for a more ample and full answer in this point looke before. cap. 2.

Wee cannot subscribe vnto the booke of homilies for these reasons, Because it containeth sundrie erroneous and doubtfull matters.

1. *The Apocrypha are ordinarielie in it called holie scriptures. And the place of Tobie the 4. containing dangerous doctrine being alledged it is said That the holie Ghost teacheth in scripture.*

*De sacris
& communio-
pensione. Iun.
de Verbo Dei.
lib. 1. cap. 7.
Rom. 6. 6.
omni a magis-
at.
Metaphora na-
ta ex opinione
rudierum qui
quicquid per se
subsistit corpore
um imaginan-
tur Psal. 134.
Loquitur in
scripturis spiri-
tus sanctus Cy-
de Eleus.
Iun. con. Hel.
1. 12.*

This exception standeth vpon two branches. The first is handled in this appendice already before, and in the first part cap. 10. pag 97. The Apocryphall are called holie scripture according to the common opinion and the receiued speech, not, but that our Church puts a manifest difference by naming it Apocryphall. And with as great shew of argument a man might except where the Apostle calleth the power of sinne or rather sinne it selfe by name of a body *Romans 6. 6.* taking the phrase from the opinion of the rude and simple, who imagin what soeuer hath a being that the same is a bodie or bodily substance: The second branch here calleth a sentence in the 4. of Tobie a doctrine which the holy Ghost teacheth in scripture. Which manner of phrase the booke borroweth out of Saint Cyprian. For he alleddging the same quotation graceth it with this attendance: The holy Ghost speaketh in scripture. Which phrase and sentence *Passer Iunius* in his answer to *Bellarus* cap. 11. is farre from deeming to be dangerous, that bee doth not once so much as dislike, much lesse say it, holweier now it please some to traduce it. As for the interpretation of the sentence, looke before part. 1 cap. 12. pag 100. 103.

2. *It is said that though manslaughter was committed before, yet was not the world destroyed for that, but for whoredome, all the world (a few onelie excepted) was ouerflowne with water and perished.*

• The

B. Bilson p. 3. most learned answer to the Jesuits apologie &c. Iunius against
 pag. 173. Beilamin, Dangus cap. 7. Lubbert, Doctor Sutcliff and sum-
 lib. 5. art. 3. die others who all commend the good Bishoppe that hee did not
 Danaus ad 3. c. suddenly admit the Emperour to the Lords table after so great
 era. c. 7. pag. an outrage was committed. Erasmus commends them both say-
 347. ing if there were more such Bishoppes of sincerity and courage,
 Lubber de pap. there would be more Emperours and Kings such as Theodor-
 Rom. lib. 9. c. 6. us. Looke the historie more at large in Theodoret his hist-
 D. Sutcliff, ac p. ris, lib. 4. c. 11, booke chap. 17. and Sozomen Lib. 7. cap. 24.
 pag. 392.
 Sitales haberemus episcopos quales Ambros. in Vita D. Ambrosi, Erasmi, Theodores lib. 3. 7
 Sozomen lib. 7. c. 24.

5. In is Iudithis said to have a dispensation from God to use vanitie
 of apparrell to overcome the vaine eyes of Gods enemies,

In the homilie against reuel in apparel. These are the wordes
 By what meanes was Holofernes deceiued, but by the glit-
 tering shew of apperell which that holie woman did put on
 hir, not as delighting in them, but shee ware it of pure ne-
 cessity by Gods dispensation vsing this vanity to overcome
 &c. Apparrell simple of it selfe is not euill, vnlesse the manner of
 it, or the ende of it be euill. For if naturall beautie bee no
 fault, how much lesse when it is graced with commendable at-
 tire fitting the person and hir estate. Iudith. (saith Ambrose)
 trimd her selfe to please an adulterer, yet hir selfe no adul-
 teresse, because shee did it for religion and not for lust. Yet vanitie
 of apparrell it is called for that shee vsually wore no such, nor took
 delight therein. What shee now used it to overcome Gods ene-
 mie was no more unlawfull in her then in Iohn, who with a
 sleight tooke all Baals Priestes and put them to the sword, of
 which fact Conradus Pellican witnesseth thus much by a dis-
 pensation from God with a zealous craft they are all slaine.
 In the first of Samuel. David besore Achish with his
 beards scrabbled vpon y wal, disfigureth himselfe as herein cōtrari-
 wise Iudith did grace hir selfe. Which fact of this P. Martyr though
 he make it no example to imitate, but peculiar to him so he ra-
 ther defends it then otherwile. And Pellican vpon the same place
 By a diuine instinct hee attempted a way for to escape. Po-
 meranus

Iudith. sc. 2.
 adultero place-
 ret ornauit qua-
 tamen quia hoc
 religione non a-
 more faciebat
 nemo eam adul-
 teram iudica-
 uit. Ambros. d.
 Virgin.
 Iudith. 10. 4.
 2. Reg. 10. 18.
 2. s. 16.
 Dispensatione
 Dei pro dolo
 trucidantur e-
 uoc. P. Pellic.
 ibid.
 Iustitia diuina
 viam euadendi
 contemnit. Pellic.

meranus writeth thus. The Saints when there is neede fall in to these counsels they seeke them not, nor hold them to be followed. Nor must we make lawes hereupon. This bessancti inter se
sibi opus est in
sua consilia nō
quarant, nec po-
sita ducūt imi-
tanda, &c. fell *Daniel*, some other way it shal befall thee by Gods ap-
pointment, if hee see it good. &c. In the 4. of the *Judges* the
histoꝛie of *Jael* what she did to *Sisera* compared with the circum-
stances of *Judith* what shee did to *Holofernes*; will satisfie the re-
ception here taken. For whereas all such controversies do not
a little depend upon the circumstance of persons considering
that shee was a holie, vertuous woman, deuout in prayer strength-
ened by the hand of the Lord to preserve his truth and people,
we haue no reason to the contrarie but we may safely iudge that
God himselfe did direct his heart to this politick stratagem: And
if we make no doubt but she might take *Holofernes* head from
his shoulders he being the enimie of God as he was, and she im-
bled by his spirit therunto, neither need we suspect these wordes
that by Gods dispensation she put on such apparel as was to
oppressors waite etc, like the wedge of gold to *Achans* conuicti-
on. For any default els herein, or in any other circumstance it
might be, as some things that are good bee ill done, so againe (saith
Optatus) some things that are ill may be well done. But it well
or ill lawfull or vnlawfull, in generall or particular: this we may
resolutely determine if any man shall hold it vnlawfull and that in
his at that time, yet no fault to say that God who was rich in mer-
cie to grace and adorne his with so many gifts of his holie spirit
did graciously dispence with some point of circumstance: which
is no common rule to bee practised by any at all adventures.
Thus much and no more is intended by the wordes in the homily.

6. It affirmeth that pluralitie of wives was by especial prerogative
suffered to the fathers of the old testament, that they might haue
many children, because euery of them hoped and begged often-
times of God in their prayers that the blessed seede might come and
bee borne of his stroke and kindred.

A special prerogative &c. that is beforemer then done, yet
no warrant for our times (though some haue so thought)

to doe the like, and to this purpose the homilie addeth which thinges wee see plainly to bee forbidden, vs by the law of God, and are now repugnant to all publike honestie. These and such like in Gods booke (good people) are not written that wee should, or may doe the like following their examples, or that wee ought to thinke that God did allow euery of these thinges in those men. In all which coherence of this argument not a worde that deserueth other censures then all the religious learned of former times haue thought iustifiable whose iudgement in this question wee referre the reader to, at large befoze cap. 24. Pag. 73. 74 &c.

7. It affirmeth that Euery concubine is a lawfull wife.

Those wordes are in that booke (as in this place) deliuered by way of obiection from such, as are offended at some places of scripture. And thus farre it may bee graunted for a true speech as it meaneth not now there is or was in the first institution of marriage, but a lawfull wife in that construction which the scripture maketh of that age when diuerse holie men had moze then one wife at a time. So as this worde (is) must bee vnderstood not for this present age as if now, but is spoken historicallie what sometimes it once was by a figure that puts a present tence for the time past. A very vsuall thing in a matter of relation, spectallie being in some of an obiection as this here mentioned, and the answer in that Homilie doth at large expresse.

8. It affirmeth that A concubine is an honest name.

True after the phrase of scripture, for so it is added withall, in relation to those times where of mention is there made. For it vnderstandeth by that name such a one as was coupled to a man without scrip or scroul, that is to say without contract or bydall, yet a verie wife in scripture, as it is manifest of Ceturah who is

*An eilla vltra
viro absque scrip-
tura, (id est
contractu) et
sponsalibus, Ge-*

*ra tamen vxor in sacris literis & palam est de Ceturah qua dicitur vxor, Gen. 25. 1. Pagnin. in
Thesaur. Pet. mar. Iude, 8. & 2. Sam. 5.*

called.

called a wife, Gen 25. 1. and 1. Chron. 1. 32. a Concubine not implying hereby that shamefull name of harlot, strumpet, &c. which are names of dishonestie and disgrace, but noting onely a difference in right of possession or inheritance. Other wise in the case of legitimation no difference at all. After all these orderly, disorderly, howsoever handled as we may see a few Psalmes and Collects moze following are put to by others, as if men would never make an end of wangling.

*Psalm. 28. 8. He is the wholesome defence of his anointed, &c.
For he is the strength of the deliverances of his anointed.*

The lesser Bibles follow the Hebrew phrase: our Communion booke respects our owne language, and whether of them we take vnto, the sense is all one, for what is the strength of the deliverances, but as our English hath a wholesome defence, yea the strength of saluations which Tremellius calleth *salutare robur* a wholesome strength. But these points are not so fit for a vulgar understanding, neither doe they concerne euery meane capacitie. Sufficient it is for the people, if they rightly apprehend the true sense which either translation sufficiently delivereth.

Psalm. 37. 38. As for the transgressors they shall perish together, and the end of the ungodly is, they shall be rooted out at the last, &c. For transgressors shall be destroyed, and the end of the wicked shall be cut off.

This speech that said He could not away with men too diligent may well be used at this time. For it seemeth some haue too much leisure, that can bestow paines thus idle in reprobating where is no iust cause at all. For if one translation be true, how is not the other? We intreate the good Reader marke them both well, and then speake thy minde.

Transgressores delebuntur sicut finis impiorum excindetur, id est, impij tandem excinduntur. Moller.

Psal. 68. 16. Why hoppe ye so high hills, &c.

For why cast ye your fetters downe.

*Nusquam nisi hoc in loco scrip-
tura usurpat* It is hard to iudge of the proprietie of this word here
*ideo difficile est
audicare de pro in wait.* The Cranke hath what thinke yee? Saint Ierom takes the
*Verbs. Moller.
In re obscura se
quer communis
dictorum in-
terpretum sen-
tentiam quos
Verbo subsilen-
dis aut existi-
di reddiderunt.
Ibid.* word to contend. R. Moses & Salomon Hadasian, to the
Others coniecture otherwise but our translators doe
herein as Mollerus writteth he did. In an obscure point I
follow the common sentence of the learnedest interpre-
ters, who render it by the word to Leap, Skip, or hop.
But busie must haue a hand, or else they will neuer let a thing
alone when it is well. The Prophet vnder the name of Basan
&c. implieth the hauerie of the wicked, as if he would say. Why
are yee proud, or why list yee vp your selues so high? All
your trim ornaments, and glorie, when they are at the best
are nothing to Sion which is Gods hill.
*Quasi diceret,
Quid superbitis aut offertis vos vestra celsitudine? Nihil omnia illa ornamenta vestra si
ad Sion comparemur, Ibid.*

*Ibid. Vers. 27. Give thanks O Israell vnto God the Lord in the
congregations from the ground of the hart, &c. For praise ye
God in the assemblies and the Lord; yee that are of the fountaine
of Israell.*

*Hoc de corde en-
ponunt, quia
scimus fictas
laudes quae tan-
tum in labijs
personant cora-
Deo maledictas
esse. Calvin.*

In deede the lesser Bibles haue it thus: wherein as they
follow some learned men, so the Communion booke hath di-
uerse, whom it followeth. There are (saith Master Calvin)
that expound this of the heart, because we know that fained
thanks, which sound onely in (or) from the lips are accursed.
Of which doctrine he maketh this profitable vse, namely, that
our thanksgiuing must be from the hart, hartie and vnfained,
else they are an abhominacion to the Lord. 2. The word it
selfe signifying a Well or deepe ground (which we vse to dig
vp) may haue reference to the heart which is a fountaine or
deepe Well whence good or euill springeth: here in this place
good because thanksgiuing from the ground of the hart. If
any

any shall say the word heart is more then is in the originall, so is the supply which the lesser Bibles make, when they adde (yee that are.) For in the originall these words are not. But what it is, neither can we otherwise choose in translating, but make supply so; better explication of that, which else we could not make tolerable English: And the construction in this place so made misleth not any doctrine, but what is hollesome and good in the iudgement of godly well aduised,

Psal. 75. 3. When I receaue the congregation I shall iudge according vnto right, &c. For when I shall take a conuenient time,

Whether of these interpretations we follow no danger at all. The word beareth both significations namely a congregation and a conuenient time. When I receiue the congregation (that is) when the people of Israel shall ioyne themselves vnto me and follow my directions. For though he were annointed of Samuel yet he stayed in Hebron seuen yeares till all the Tribes did resort and ioyne themselves vnto him. And therefore the word bearing it, the sense also agreeable, what meane our brethren to be offended thereat? But an euill minde hath an euill meaning.

Uterque sensus non male quadrat vocabulo. Interpretari possumus vel eum ipsum vel tempus conuentionis. Caluin. Moller. Postquam populus israeliticus cepit me agnoscere (uum regem seque mihi adiungere. Nam quamuis a Sam. Imperetur tamen mansit id Hebron donec omnes tribus conuincerent. &c. Moller.

Psalm 76. 5. The proud are robbed, they haue slept, and all the men whose handes were mighty haue found nothing &c. for The stout harted are spoiled, they haue slept their sleepe, and all the men of strength haue not found their handes

Both these diuine to one end, implying the enemies were no more fit to battle, then if their handes had bene lame or cut off. The Psalter in the Communion booke taketh helpe from the Greek which is not amisse sometimes, for the Apostles haue so done otherwhiles, citing them as they finde the translation rather then the originall it selfe.

Psal.

Psal. 93. 1. The Lord is King, and hath put on glorious apparell, the Lord hath put on his apparell, and girded himselfe with strength, &c. For the Lord reigneth, and is clothed with Majesty. The Lord is clothed and girded with power.

No difference but onely in the words and number of syllables. The Communion booke saith, The Lord is King. The Heb. saith, the Lord reigneth. Are not both these twins of one signification? The Communion becke saith, He hath put on glorious apparell. The Hebrew. He is clothed with maiestie? What odds? Are they not both to one and the same purpose? Surely we may marvell, as Saint Austin said of the Donatists that men haue blood in their body and blush not. In both translations (as the true meaning of the place is) the Prophet bringeth in God as clothed with roiall and glorious apparell. And therefore exception being taken here without any shew at all no farther answer needeth at this time.

*Habere in corpore sanguine
& non erubescere, August.
Introducitur eum
tanquam indu-
tum regio &
splendido vesti-
tu. Muller.*

Psal. 119. 21. Thou hast reuered like the proud, &c. For thou hast destroyed the proud.

The word in many places of Scripture signifieth both, and though happily as Master Calvin thinks the word destroy be a fitter word yet in effect & substance the matter (he saith) is not great. It is little materiall whether we take. And yet so little materiall, as it is very materiall we hold it that men obserue with vs whether Danzus his words of Bellarmin upon like occasion prove not true. What is this but to make hue and cry after euery trifle.

*Aptius perden-
di Verbum quā
quam ad sum-
mam reiparū
refert, Calvin.
Quid hoc nisi
inuentias con-
fessari, Danzō.
Bellarmin.*

Psal. 119. 122. Make thy servant to delight in that which is good, &c. For answer for thy servant.

*Hoc membrum
varie reddunt
interpretēs, Mo-
ller.*

This branch interpreters expound diuersly. The Crake is, Accept of thy servant: Others as our lesser Bibles haue Answer for, &c. Iustinianus renders it. Let it be sweete vnto thy seruant

want. Musculus, Delight or make thy servant to delight: *Muscul. (Atti-*
 Pagnin. Make thy servant to delight. The reason herof may *ad subiecta for-*
 be as Mollerus giueth because they read מושיבך, and the *num tuum.*
 Chaldee as Munster interpreteth Make that, which is good *Pac ut bene ob-*
 become sweete, which is the same in sense, with this place *lectetur. Pa ga-*
 make thy servant to delight. And in diuerse other places the *num.*
 word perbeth the like signification: needlesse therefore we *Du ex fac seruo*
 may well reckon their paines that will proue this translation *Mauit.*
 contrarie to truth.

In a prayer before Baptisme it is said. That by Baptisme of his wel-
 beloved Sonne, He did sanctifie the flood Iordan and all other
 waters to the mysticall washing away of sinne. This is to be re-
 prooued because not found in the word of God.

Not expressely found in so many syllables, yet the same in
 effect, namely, that God in submitting his Sonne to be Bap-
 tized in Iordan by Iohn Baptist hath manifestly made knowne
 that the Element of water, whether in Iordan, or in any other
 fountaine, or river may at the appointment of a lawfull Mi-
 nister be set apart from his common vse to be a visible signe or
 Sacrament of Baptisme to represent and seale by the inward,
 spirituall, and mysticall washing away of sinnes by the blood of
 Christ. So any river or water is sanctified, &c. As the Eunuch
 said to Philip. See here is water what doth let me to be baptized?
 Whereunto the Fathers agree in their severall writings. Ter-
 tullian The flesh of Christ gaue cleanness to the waters.
 Againe, The nature of the waters was sanctified by the ho-
 ly one. Anone after more plainly. No difference now whether
 one be baptized in the Sea, or in a poole, in a river or in
 a fountaine, in a lake, or in a brooke, nor it skilleth not,
 twixt those whom Iohn baptized in Iordan and those whom
 Peter baptized in Tybris. Hilarie upon Saint Mathew:
 Christ had no neede to be baptized, but by him in the wa-
 ters of our baptisme was the purgation to be sanctified.

*delictorum: Nec quicquam refert inter eos quos Iohannes in Iordane, & quos Petrus in Tyberi-
 sinis, fudit. Non ille necessitatem habuit ablucendi, sed per illum in aquis ablutionis myste-
 riorum sanctificanda purgatio. Hilar in Math. Cap. 2.*

Christiscaro ip Optatus: The flesh of Christ is found more holy then
se Iordane seu Iordan it selfe, that it hath clenfed the water by descending
Et inuenitur into it, rather then that it is clenfed it selfe. Againe, in his
Et magis aqua fourth booke, Christ descended into the water not because
ipsa descensu there was anything to be clenfed in God, but &c. He
quo mundauerit was washed to initiate and ordaine and fulfill the myste-
ria ipsa mun ries of baptisme, &c. Saint Ierom testeth thus. Christ
datis (it. Optat.
lib. 1. was not so much clenfed with the lauer, as by his-lauer
Descendit in a he clenfed all waters. Againe, in his Commentarie vpon
quam non quia Saint Mathew, Christ sanctifying the waters of Iordan.
erat quod in Saint Austin in many places hath the like, Christ by Bap-
Deo mūdaretur tisme in the waters of Iordan consecrated the waters to the
sed &c ad my repairing of mankind. Againe, He gaue all waters a blef-
stera initianda sing when he descended into Iordan by his onely singular
& versanda power. Venerable Beda vpon Saint Luke, The Lord was
& implenda baptizd not desiring himselfe to be clenfed, but clen-
baptismatis lo- sing the waters themselues, which being washed by his
cute est, &c. flesh ignorant of sinne might put vpon them the right of
Optat. lib. 4. baptisme. Many other like sentences all witnesses of this
Non tam mun phrase here in vie with our Communion booke, and moze if
datus est laua- moze neede, are to be found in part. 1. cap. 31. pag. 186.
cro quam laua- 187. 188. &c. Whereunto we referre the Reader for sa-
cro suo vniuer tisfaction in this doubt.
fas aquas mūn-
dauit. Hieron.
aduers. Lucife-
rianos.
Iordanis aqua
sanctificans. id. in Math. c. 3. In Iordanis vniuersa aqua ad reparationem humani generis sub
baptismo consecrauit. In Epiphani. ser. Dom. August. Omnis aqua benedictionem dedit. lib. d.
Mundare cupiens aqua aqua abluta per carnem eius peccatis Et quo noscitur baptismi ius in-
ducere, Bed. in Lucan. 3. lib. 1.

On the 26. of August the storie of Bell and the Dragon is appoin-
ted to be read, where it is said that Daniel was fixe daies in
the Lyons den. And in the Canonick storie it is said, He was
but one night.

They are severall histories, and haue relation to diuerse
times. For in the prophete of Daniel he was cast into the
den, because he prayed vnto his God contrarie to the Kings
commandement, and then as it seemeth he continued but one
night, because it is said. cap. 6. 19. The King arose early
in the morning and went in all hast vnto the Lyons den,
but in the historie of Bel and the Dragon it is said he first kil-
led

led the Dragon which was worshippt for God, whereat the people much incensed did importune the King to punish him, and then was he cast into the Lions den, where for six daies he continued.

On the seventh of November the 24. of Ecclesiasticus is read where the wisdom of the father is alleadged to speake of God the Father, videlicet, which hath created me from the beginning and before the world was.

For a more full declaration of this place looke vnto the first part of our answer printed at Oxford. And if men will needes enforce these words to be meant of God the sonne which is the wisdom of the Father that he is created, then must they withall know that to Create is not alway taken for to bring forth in time of no preexisting substance, as the heauens and earth were created, for so the Sonne of God is not, but it signifyeth otherwhiles to beget as appeareth in diuerse places we haue noted in Ecclesiasticus, and as the Psalmist speaks 102. 18. the people which shall be created shall praise the Lord: that is to say, as some others well render it. The people which shall be begotten, &c. But looke part. 1. cap. 15. pag. 111. 112. 113. &c.

As also 2^a Cor. 10. 18.
see Psalm 101
alias 102. 18

On the 18. of November the 48. of Ecclesiasticus is read, where it is said of Elias, That he was appointed to reprove in due season, any to pacifie the wrath of the Lord his iudgements before is kindled, and to turne the heart of the Fathers vnto the children, and to set up the Tribes of Israel.

These words beare a safe interpretation given by Malachie, cap. 3. 1. by the Angell Luke 1. 17. by our Saniour, Math. 11. 14. cap. 17. 10. 11. 12. 13. Marke 9. 11. interpreting it of Iohn Baptist, and so may we well vnderstand the Autho^r in this commendation given of Elia, because though not Elia the Thesbite in person yet Elia prefigured namely Iohn Baptist, who was Elia in spirit and power, & did all that is there mentioned. Looke Drusius his annotations vpon the place.

In the Epistle appointed to be read the second Sunday after the Epiphany taken out of the 12. ver. 11. to the Rom. is read this sentence. Apply your selves to the time. These words are not in the text. Beside they warrant men to fashion themselves to the time, and to temporize, whereas the Apostle before had exhorted men, that they should not fashion themselves like unto the world.

αἰετοὶ καὶ
καὶ
Fuisse in Graeco
cum edicibus
καὶ αἰετοὶ
715.

Ephes. 5. 16.
1. Cor. 7. 31.
αἰετοὶ καὶ
καὶ
Rom. 13. 12.
Eccles. 3. 5.

Occasionem ob-
servare et in-
tentos in eam,
offerre, et silentia
obsequare
horum, etc. Bucor.

In the Greeke copies there are that read this word (Time) others that read the Lord, which diversitie proceedeth from the letters abridged. Our vulgar English readings Apply your selves to the time hath (as Saint Ambrose was informed) diverse Greeke copies witnessing the same. And the ordinarie gloss hath the like. Among our late writers Erasmus, Melancthon, Zucer, Bullinger, Hemingius, Chitrazus, Spangenbergius, and Calvin interpret it of the time, diverse of them noting by coherence of the words in the same verse. Not slothfull to doe service, fervent in spirit, this servencie with limitation: namely that our zeale be seasonable, accordingly as occasion is offered, fastning upon all opportunities, not liether, nor slothfull to doe good, and as the Apostle hath in another place, Redeeming the time, Ephes. 5. 16. and 1. Cor. 7. but specially Rom. 13. 11. and that considering the seasons, sorting our thoughts and affections as the times shall fall out, knowing as the Preacher speaketh there is a time and season for every purpose, and come what may come taking all things in good part: Reioycing in hope that howsoever it be ill now, it will not last alway, mourning with them that mourne, reioycing with them that reioyce (so these the Apostle there mentioneth in that Chapter) which is not carnally to temporize, and dissemblingly to fashion our selves to the world, but wisely to foresee all houres and seasons, and to lay hold of them with the soonest, and therefore to watch at an inch, and to give continuall attendance as the eyes of a handmaid wait upon her mistresse. Such service we must doe, and thus we must apply our selves to the time. But were no such godly construction to be made, which the place it selfe in coherence with verses before and after, and
other

other scriptures well beare, and the asozenamed interpreters doe appoyne, yet wee take it no such error, as can indanger the truth. Danes against Bellar. granting it a fault upon supposall of the likenesse of the letters (serue the time for serue the Lord) yet denieth that it is any error in the substance of faith, adding this withall. Such a change of letters begetteth no prejudice, nor error of mind, nor iust occasion to doubt of the truth of doctrine. Being so, what reason haue our brethren to make their furious inuectiues against this and the like construction to which this Epistle purpoeth, and wee doe followe?

*Non in ipsa scriptura
u't a
et fides doctri-
na. Dan. cont.
Bel. de Verb. lib.
1. cap. 7.*

*Litterarum huius
inmodi mutatio*

non nullum praedictum aut mentis errorum signat, aut dogmatum de Veritate doctrinae animis affect. Ibid.

On Saint Thomas day the Collect hath these wordes (that our faith in thy sight neuer bee reprob'd) which are not warrantable nor in any case to bee allowed

These are the wordes of that prayer. Almighty and euermourning God which for more confirmation of the faith diddest suffer the holy Apostle Thomas to be doubtfull in thy sonnes resurrection, graunt vs so perfectlie and without all doubt to beleue in thy sonne Iesus Christ, that our faith in thy sight neuer bee reprob'd. Heare vs O Father &c. Where warned by the example of the Apostle Thomas, and finding the grace given him not sufficient, suspecting our owne weakness, wee desire the Lord to graunt vs a greater measure and therefore since the faith hee had was reprob'd, wee begge of the Lord that ours may not bee reprob'd, that is so reprob'd which prayer in effect is this. That wee fall not into that dangerous estate of incredulitie, as to doubt of our saviour his resurrection: it being confirmed vnto vs by sufficient witnesses, and wee instructed in it of a long time. For this was Thomas the Apostle his case. The Disciples worthy of credit, not one but many told him upon their credit, and good warrant that they had seen him and this they told many daies: Yet he neither did, nor would beleue. So necessarie a point so thoroughly confirmed hee staggered in, which if wee shall doe the like, it is as much as if wee should overthrow the principle articles of our faith. For if Christ

bee not risen, then is hee not ascended into heaven, nor sitteth at the right hand of the father, then our preaching is in vaine, and wee are yet in our sinnes, and of all men, a christian is most miserable. And therefore great reason to remember this clause implying so many fruitfull and profitable requests as it doth to God on our behalfe. For inasmuch as there are others, who neuer saw him, and therefore it is our sauour pronounceth blessed, it being lawfull as it is to pray that wee bee found in their number, then lawfull also wee may thinke it to pray that our faith bee neuer repproued so as the Apostle his faith was: Not that our faith can so any worthinesse deserue, but that it may bee bettered, not in respect of it selfe, for it is like the field, where the enuious man hath sowne tares, but in regarde of the object which is the merit of Christ, which iustifieth, saueth &c. and so is not repproued in the sight of God

Iob. 20. 19.

*New Subiectiue
and obiectiue.*

On the day of the conversion of Paul these words of the Collect are inscribed to be said. God which hast taught all the world through the preaching of the blessed Apostle Saint Paul.

That the Apostles preached in diuerse places Eusebius witnesseth out of Origen, as of Thomas in Parthia, of Andrew in Scythia, of Iohn in Asia others record of others as Gildas of Ioseph of Arimathea sent by Philip the Apostle out of France into our countrie in the dayes of Tiberius: Nicephorus witnesseth that Simon Zelotes came to preach here: Auentinus writeth that Lucius (Saint Paul his companion) came into Germanie. Theodoret mentioneth that Saint Paul preached here. But holier histories may varie in this point, yet no aduantage can bee taken against these wordes in the Collect of Paul his preaching to all the world. In which kinde of speech manie things may be fruitfullie obserued. As first he preached by his pen, to some by his voice to some & by both to others, many he spake to in his own person, while he was alive, & euen now speaketh to, so oft as his epistles are read in our Churches. For as Iohn Zacharie becomming so writing tables did speak because hee writ, so speaketh Saint Paul at this day euen by and in those his holie writings which are read daily in our eares. For the booke which wee write concerning the doctrine of Christ may be called our preaching as a reuerend learned man of our times well noteth in his preface be

Luc. 1. 8.

foze his booke of idolatrie. I preach the Gospel (saith hee) with my hand and writing. And Zanchius witteth thus of the Apostles. It was their office to preach to the end of the world. But this they could not do by word of mouth for they must die. Therefore it was their office to commit to writing the whole summe of the Gospel, & so by their writings to preach it vnto all, vntil the end of the world. In which sense if Saint Paul his preaching be vnderstood, it may easily appeare that God hath taught all the world by Pauls preaching. Againe since the preaching of the Apostles is gon into all the world Rom. 10. what scripture letteth but that Pauls voice & preaching may be said to come vnto all the world. For was hee not an Apostle, had hee not seen the Lord Jesus &c. But if we vnderstand Pauls preach- ing for what he himselfe did write, suppose we that his epistles had come onely to the Romanes, yet their faith being famous throughout the whole world, needs must also Pauls preach- ing bee known throughout the world: how much more when his Epistles were read in other Churches. The 1st. 5. and Coloss. 4. 16. notwithstanding if all this satisfie not, but that we must vnderstand these wordes of Pauls preaching by worde of mouth, yet herein is a manifest truth according to scriptures, because he was a teacher of the Gentiles Rom 11. 13. and 15. 16. Galas. 2. 8. 1. Tim. 2. 7. 2. Tim. 1. 11. who are called by his name of the world where it is said. If the fall of them bee the riches of the world, and the diminishing of them bee the riches of the Gentiles &c. how much more may it be presumed for a truth that God taught all the world by Pauls preaching. all the world consisting of Jew & Gentile, to both which he preached at several times, first Ierusalem and round about vnto Illyricum Rom. 15. 19. whose inhabitants Volateran calleth Slauonians. At his seuerall iournies & labors in the Gospel were tedious to remember. at Damascus, at Ierusalem, at Salamin at Antioch in Pisidia, at Iconium c. 14. 1. at Thessalonica c. 17. 6. at Corinth 18. 1. at Ephes. vs 9. at Listra cap. 14. 6. at Berea cap. 17. 10. at Athens v. 15. at Rome 28. 23. in Galatia and Phrygia and many other places. To the Iewes hee became a Iewe 1. Cor. 9. 20. to win the Iewes and to the Gentiles yea euen to all hee became all, to winne some. For hee had the care of all Churches 1. Cor. 4. 1. 28. upon which place

Euangelizans mundum et christiano. Doctores Rationis praeferat.

Exerga harum officii sui scriptis committere tota Euangelii summa & eam per scripta inibus in suum & quos mundi praedicantia, et auct. de scriptura: Eius videri videtur.

Rom. 10. 18.

1. Cor. 9. 1.

1. Tim. 2. 7.

2. Tim. 1. 11.

Rom. 11. 13.

Colos. 4. 16.

Galas. 2. 8.

1. Tim. 2. 7.

2. Tim. 1. 11.

Rom. 11. 13.

Colos. 4. 16.

Galas. 2. 8.

1. Tim. 2. 7.

2. Tim. 1. 11.

Rom. 11. 13.

Colos. 4. 16.

Galas. 2. 8.

1. Tim. 2. 7.

2. Tim. 1. 11.

Rom. 11. 13.

Colos. 4. 16.

Galas. 2. 8.

1. Tim. 2. 7.

2. Tim. 1. 11.

*Non unus de
muni sed ciuitatū
ac popularum,
et gentium ac
totius orbis.
Chrysost. humil.
35.
Act. 9. 15.
22. 14.
iniqui. nr. cap.
17. 6.*

*Non de singulis
gentium, sed
de generibus sin-
gularum.
Hec oppositio
totius mundi cū
Iudas gente si-
milisq; com-
paratio, Iun.
de pontif. Rom.
lib. 3. cap. 4. 9.
De orbe non to-
to in quantita-
te seu ciuitate
sed toto in mo-
do sine ut vocat
communē ibid.
vñ. Luc. 2. 1.
Byzandochi int
tegeri hyperbole
ca. Psecat. ibid.
Doctor Ama-
bros. in Luc.*

place Saint Chrysostom noteth hee had the care not of one house but of cities and people, and Gentiles and of the whole world And if all this content not, wee referre our selues to the wordes of Christ touching Paul spoken vnto Ananias. Hee is a chosen vessel vnto mee to beare my name befoze the Gentiles and Kings and the children of Israel, and to the commission by Ananias vnto Paul. The God of our fathers hath appointed ec. For thou shalt bee his witnesse vnto all men of the thinges, which thou hast seene and heard, and lastly wee referre our selues to Paul his enemies who Act. 17. charge him to bee a subuerter of the world. In all which places both this 17. chapter of the world & that 9. of Paul his bearing Christ his name befoze Gentiles and Kings and the children of Israel, as also the 22 that hee should bee a witnesse vnto all men must bee understood concerning all the kindes of singulars, and not concerning all the singulars of euerie kinde, and this all the worlde is as scripture taketh it a comparison by opposition to Iurie, Samaria and Galilee where our sauiour trauelled. So as these wordes (God taught al the world by the preaching of Saint Paul) are meant not the whole vniuersall world and every part or parcell thereof but of a great part of the world, as Haister Iunius vpon some other occasion noteth touching this worde. And that edit in Saint Luke chap. 20 of Cæsars taxing the whole world. Farther p;ueth, where the learned obserue it is a grace of speech amplifying with the most. For otherwile the Goths, Armenians, and Indians were not subiect vnto Augustus as Saint Ambrose and Suetonius doe witnesse. Such a figure is it which the Pharisees vse in the 12. of Saint Iohn that the world went after Christ. But in a worde to cut off all controuersie and to summe vpe all for this point. As the whole world was taxed that is to say the Romaine worlde and so much as was subiect to that government, so it may be wel thought that God taught al the worlde by Pauls preaching that is al the worlde which was then christian, and at that time had receiued the Gospel.

*On Saint Bartholomew day in the Collect: men and weas
men pray they may become preachers.*

A more

A more comely reburreunto as *Sanct Austin speaks in another* large sighs are fitter; rather then large answers. The Collect is thus. O almighty and euerlasting God, which hast given grace to thine Apostle Bartholomew truly to beleue & to preach thy worde, graunt wee beseech thee vnto thy Church both to loue that which hee beleued and to preach that which he taught. Here is no one syllable of me or weomen, vntlesse because the Church consisteth of such persons, therefore men will conclude that their office is to preach as well as to beleue. Which is no better argument then a fallacy of il compound ing what is well distinguished; as if one would dispute to like purpose. Two & three are euen and odde but five are 2. and 3. ergo five are euen and odde. For so is their manner of reasoning. The Church both beleue and preach: But men and weomen are the Church, ergo men and weomen doe beleue and preach. Wherefore to draw neerer to the point wee make this direct answer. The word (Church) is taken either collectively, for the whole companie of the faithfull considered as a body mystical, or distributively, for severall members. Collectively the Church among other duties which shee performeth of witnessing, interpreting, discerning the voice of hir beloved from others; this also is a part of her office to preach, publish, and make known his minde and so that end shee begs of God his grace that shee may likewise doe it. Distributively this worde (Church) is taken for the faithfull, some of one sort, some of another. In which sense the (Church) prayeth that every one in their place doe what apertaineth to them, the ministers (namely) to preach, the faithfull both minister and people to beleue. Secondly the worde (preach) may bee taken at large for the constant open confession of the truth with our mouth what wee doe beleue with the heart vnto saluation, expressing in our life and conversation the power of godliness, and telling vnto others what great things the Lord hath done for our soules which was his case *Marke 5. 20.* who did publish and preach *Luke 8. 39.* what great things God had done for him, yet this man afterwards dispossessed of the deuill was no such preacher, as we now straitly interpret a man of function, but one that did magnifie the won-

*Salvus malis
magis debentur
prolixus geminus
quam prolixus li-
ber, August.*

*Polen dialect.
pag. 210.*

*Tellus
Interpres.
Prætor:*

*Kyp'Crany.
Marc 1. 30
Luc. 8. 39.*

thous works of God, which is the case of every good Christian both to doe and craue of the Lord that they may doe with all thankfulness. Thus whither way soeuer wee take it, and one of these it must needs be this prayer cannot be thought scandalous.

On the 19. Sunday after Trinitie the Epistle Ephesians 4. 19. Because of the blindness of their hearts, which being past repentance &c. for being past feeling.

Αἰσθησις the word is. Where (feeling) is the same that repentance is, and both translations standing, the one in the lesser Bibles, the other in the communion book may minister a helping hand each to other. For no doubt a man that hath done sorrowing, or grieving for his sin committed, that man hath done repenting. The Apostle saith not ἀσθητικοί men without feeling, but ἀσθητικοί (or as some copies had, which the vulgar latin and Syriac follow) ἀσθητικοί, out of hope, for euer repenting and sorrowing truly for their sinnes because of the hardness of heart, which is impenitencie or as Saint Paul hath a heart that cannot repent, where be completh hardness of heart withall, as if past repentance, then past feeling, and if past feeling then past repentance. And Musculus upon this 4. to the Ephes. It is one thing to sinne with feeling and griefe of conscience, another thing to sinne without remorse and griefe or feeling, where is a feeling, and sorrow for sin there is some place for repentance, but where the conscience is become stupid, dull and blockish, that albeit sinne bee committed, there is no compunction nor prickling in the heart, there it can hardly bee ever hoped that repentance will finde place in such a sinner. This therefore past repentance here signifieth not, as if sometimes such a sinner did euer truly and unfeignedly before repent, moze then that hee had anie true feeling, and sorrowe of heart for sinne, but this it implyeth, that such a one yeeldeth small hope of euer coming to a true feeling, and repentance of his life past because his heart is hardened, and cannot repent, or as the Apostle in another place termeth it, hee hath a cauterized and seared conscience.

Non indolentes,
sed dedolentes.

αἰσθητικῶν
καρδίας.

Aliud est pecca-
re cum sensu ac
dolere conscien-
tia. et aliud pec-
care sine illius
scientia moris.

Muscul.
Conscientia flu-
pida & insensa-
ta. Ibid.

At Egrè sperari
potest penitenti-
am aliquando
locum in eius-
modi peccatore
inuenturam.
Ibid.

On the 35. Sunday after Trinitie stir up wee beseech the O Lord the
wits of thy faithfull people, that they plenteously bringing forth the
fruits of good works may of thee be plenteously rewarded through
Iesus Christ our Lord. Here a reward is asked in recompence
of good workes.

A reward is promised and therefore may be craued not of me-
rit but of mercy. For hee that hath mercy vpon the poore lendeth
vnto the Lord, and the Lord will recompence him that which he
hath giuen *Proverbes 19.* Accordingly hereunto is that *2. Corin. 9. 6.*
9. hee that soweth sparingly, shall reape sparingly, and hee that
soweth liberallie shall reape liberally. It is every mans case Sar,
cerius noteth in Marlorat that whosoever soweth seede, he doth
it in this hope to receive more then hee commendeth vnto the fur-
rowes. Anon after. This harvest must bee expounded of the spiri-
tuall reward of eternall life aswell as of earthly blessings.
For God doth not onely in heauen reward the liberalitie of the
faithfull but also in this worlde. For goodnesse hath the promises
of this life and of the life to come. So as being the Lord his will
that they which sow plentifully should reape plenteously, wee
may well pray, that the Lord will make good this gracious
promise. And therefore no matter of tust dislike. God who
wanteth nothing of ours (saith Ireneus) takes vpon him our
good working and al to make good vnto vs the retribution
of his owne workes. And God (saith Austin) hath made
himselfe a debtor, not in taking but in promising: Say not
to God. Giue what thou hast receiued, but returne what
thou hast promised,

operum. Iren. lib. 4. c. 34. Deus coronat dona sua in vobis August. Debitum se facit non accipiendo sed promittendo. Nō ei dic reddo quod acceperis sed reddo quod promissus. Aug

Farther wee are not to waide at this present. All wee find
wee haue set downe truly, as the copies were sent vnto vs. Now
in lieu of their methodicall exceptions to be seene before, wee pre-
sent vnto thee (good Reader) a briefe discourse out of their commu-
nion booke, which they would obtrude vpon our Church, and in
their owne sermes propose it after their example,

Wee cannot subscribe vnto their booke of Common prayer, not onely because it is not authorized, nor hath given vs any good prooffe, what acceptance it may deserue, but (were it in place authorized) euen for these causes wee cannot subscribe viz. because there are in it manie thinges doubtfull, disgracefull, vntruths, misapplying, leauing out, putting in &c. Of all which onely a taill for wee desire to bee short.

Doubtfull.

First their interpretation they make of Christs descending into hel, namely to be his sufferings in his bodie. hel torments vpon the crosse. This we doubt whether be the proper and true meaning of the words in the Creed.

2. Obedience to the Magistrate. For in the same confession they say, we must render to the ciuill Magistrate, honor & obedience in all thinges which are agreeable to the word of god, & soe as if any be disposed to wrangle and say, This is that I am required to do, is not agreeable to the word of God, there shall followe no obedience. Whereas learned, godly, wise Diuines, would stile it thus (In all things not repugnant to the word of God) Besides they would adde this wholesome instruction, in such thinges as are repugnant, the Magistrate must be so honoured and obeyed, as that wee submit our selues in all dutifullnesse to the penaltie imagined.

3. These platfoymers imagin their owne deuises to bee the onely ordinance of Christ, and all other formes of government of the Church to be the wisdome of man, couertly seeme to exclude all els (that are other wise affected) from the kingdome of heauen, where they say in the end of their confession. Then wee, which haue forsaken all mens wisdome to cleaue vnto Christ, shall heare that ioyfull saying. Come pee blessed of my father &c.

4. These men doe mislike in vs to say. Haue mercy on all men, yet in their prayer for the whole estate they pray not onely for the faithfull already, but also for such as haue beene before captiue in darknesse and ignorance. Nowe faithfull and not faithfull are contradictorie, & consequently we doubt whether they haue such cause to reprehend our prayers, as they see me to pretend.

5. In their order of Baptisme they have these words. The Sacraments are not ordained of God to be vsed, but in places of the publike congregation & necessarily annexed to the preaching of the word as scales of the same. Where occasion of doubt is given vs, that they meane no preaching is effectuell, where Sacraments are not so administred, and in effect argue. No Baptisme nor Supper without a Sermon.

6. In their administration of the Lord his supper they say: Our Lord requireth none other worthinesse on our part, but that Unfeinedly we acknowledge our wickednesse, and imperfection. If this were in our Communion booke, we doubt, we should be thought to exclude faith, charitie, purpose of amendment of life, and wholesome instruction concerning that holy mystrie and Sacrament.

2. *Disgracefull to the Kings Maestie, In his title, and in his Authoritie.*

In his title. No part of the stile mentioned, but Quene Elizabeth in their Communion booke. And no other ceremonie, nor order being to be vsed (as they craue in their bill exhibited) *Part. 1. pag. 38* forsooth that no man must vse any other soyme at all in his prayer, but onely the bare name of King James without mentioning all the other parts of his full title accordingly as in our Universities is required, and in other godly faithfull prayers is duely administred.

In his Authoritie. For speaking in that booke of the ciuill Magistrate, they attribute not any direction or gouernment for Ecclesiasticall either orders or persons, but onely reformation at the first placing. 2. In their Rubrick before Baptism, Authoritie is given the Minister by consent of the Presbyterie to appoint a publike meeting, which we call a holy day, & which hath bene a prerogative which Kings and Emperors alway had. *L. A. Nulle, &c. de form.*

3. *Vnchristian.*

As when they call it publishing the contract. For asking the banes is too olde, and may (perhaps) be accused of superstition,

pea what if the parties be not contracted, nor minde to be, till solemnization, as it often falleth out by consent of both parties, shall the Minister neuertheless peremptorily affirme that they haue contracted matrimonie. Againe, in distribution of the bread they say of the people, who shall distribute, and deuide it among themselves, that all may communicate. This ceremonie it seemeth they vrge of necessitie. For they say (who shall) yet no such thing to be gathered out of Scripture, but the contrarie when it is said; He brake it and gaue it, not that they did breake and giue it one vnto another. As also appeareth by the Rituall of the Iewes, their Talmud, and their very custome at this day. For the Paister of the family in the feast of sweete bread (which is celebrated after the Paschall Lamb is eaten) doth take a peece of sweete bread and giuing thanks (*per concepta verba*) there set dolvne, doth dip it in the sauce prouided to eate the solwer herbs, which he doth eate and then breake so many peeccs as there be persons sitting there, and giueth to euery one a peece to be eaten saying. This is the bread of tribulation which our fathers did eate in Egypt, &c. Many other such points we might note, which if they were in our Communion booke should beare reproofe. But goe we on a little further.

*Seu. l. 1. de
mendat. 1. imp.
lib. 6.*

Misapplying Scripture as that in the Commandement, Six daies shalt thou labour. Therefore no holy day to come together in publike but only on the Sabbath. And yet herein seemeth a contradiction, because with consent of the presbitery (as may be seene also) the Minister may appoint a publike solemn meeting, &c.

Misinterpreting. For they translate that in *Genes.* It is not good for man to be alone, thus, It is not good for man to live alone, implying it Anne to live unmarried. This license they take for translating, not induring any the smallest libertie vnto others to doe the like.

Leauing out, As where hauing spoken onely of the persons, the Father, and the Sonne they conclude. To whom be all praise. In our Communion booke such words would haue bozne exception for leauing out the holy Ghost.

Putting in, As in the Action of the Lords Supper. Take eate, This bread is the body of Christ. Had it bene in our Communion booke

we should haue beene challenged for adding these words. (This bread) more then is in the Euangelists, or in the Apostle Saint Paul. In all which alleadged (beside many else we might adde hereunto) as men vse to beat a cur-dogge in presence of a Lyon that the beast for all his greatnesse of stomache, may the rather be tamed, so haue we thought good at this time in mentioning these doubts, disgraces, contradictions, misapplications, &c. to bring downe their curst hart, who wilfully misconstrue, what they otherwise know was, and is the right godly meaning of our Church, that they who are so ready to finde fault, may themselves see their owne writings are not free from their owne intended exceptions. And not to multiply farther instances for that would be infinite. Generally in all their booke this may be woorth our obseruation, that albeit themselves cannot deny, but many points are singularly set doctone in our leiturge, yet their spite is such vnto it, and themselves so wedded vnto inuouation and selfe loue, that (excepting the exhortation before the Communion they haue not transfered any thing from thence into their booke.

Conclusion.

By this time we hope it sufficiently appeareth what defence our Church maketh, notwithstanding oppositions intended against it. How farre forth it preuaileth we know not, but that graue religious aduertisement which Saint Ierom giueth shall be our conclusion for this present. We pray thee good Reader (as thou art vpon a closing point) vnderstand what our defence is & remember the tribunal of the Lord, how we must all come before the iudgement seate of God. Doe not thou fauour one or other more then truth, but truth more then all, for what will it aduantage a man to winne the whole world, & loose his owne soule, or what can he giue to redeeme it. Perceiue not thy vnderstanding, determine this. For this is the substance of all, If all things here objected be contrary to the word of God, as some make shew for, in steede of our pray, write nay, and so for our nay write yea: Then iudge whether such a course

*Quasi lector Ge-
recordatoribus
nalis Domini,
Et de iudicio
tuo te intelligas
iudicandum pro
mibi nec aduer-
saris faueas,
sed causam iudices
Hieron. aduers.
erro. lib. 11. titus-
sol.*

be

be not the overthrow of thy faith, a perverting of thy judgement, and the hazard of thy soules salvation. God forbid it should so be, and we pray the Lord & thy selfe that thou apply thy hart to wisdom, least thou be deceived. And deceived thou art, if thou so thinke or write. But let thy censure be, as God shall direct thy hart: in judgement feare it is, if thou continue obstinate, in mercie know it is, if thou incline to this counsell given. And that thou so doe, the Lord graunt thee his spirit of wisdom and humilitie, that (as Saint James speaks) thou receive our exhortation in meeknesse of wisdom: Hope expect not at our hands. For we cannot possibly wish thee more, but grace in this life, and glorie in the life to come. Our pen may be tired, and our wish at an end, but no end we wish of thy good. For the good we wish, is thy endlesse salvation.

*Alia in istius Dep
al' et 7^{ae}
disputa.*

ROY. SOC.

SOLD

